A COMMENTARY VPON THE EPISTLE of Saint *Paule* written to the COLOSSIANS.

PREACHED

By *Thomas Cartwright*, and now *Publiſhed for the further vſe of* the Church of God.

COLOSSIANS. 3.16.

Let the Word of CHRIST *dwell in you richly in all wiſedome.*

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A DILVCIDATION, OR EXPOSITION OF THE EPISTLE

of S. *Paule* the Apoſtle to the *Coloſsians*, deliuered in ſundrie Sermons.

The firſt Sermon.

COLOS. CHAP. I. VER. I.

Paul *an Apoſtle of Ieſus Chriſt, by the will of God, and* Timotheus *our brother.*

IT will make much for the vnderſtanding of the place in hand and of this Epiſtle, to know the occaſion of the Apoſtles writing; for thereby we ſhall more eaſily come to the vnderſtanding of the things deliuered by the Apoſtle.

The occaſion is drawne from the text it ſelfe: for whoſoeuer will know the drift of the Scripture, muſt take it from the place of Scripture it ſelfe, being ſometimes ſet in the beginning, as in the booke of the Prouerbes: ſometimes in the later end, as in the generall Epiſtle of *Peter*: Sometimes in the middeſt, as 1. *Tim.* in one verſe the drift is deliuered. Some-

times of the whole body of the Scripture, that is handled, whether Pſalme, Prophecy, Epiſtle, &c.

The point in hand is ſet forth in the 6.7.8. verſes. In the 8. verſe the occaſion, which was this, that whereas the *Coloſſians* had receaued the Goſpell well and ſoundly preached vnto them, firſt they ſuffered themſelues to go a ſide and to follow vaine conceits, or reaſons drawne from Philoſophie; in the ſixth and ſeuenth the ſecond cauſe is ſhewed: which is, that they ſuffered themſelues to be lead away to follow the ceremonies of the Law; which before had been the ordinances of God, but beeing ceaſed are become the traditions of men, as the Apoſtle calleth them.

For the better vnderſtanding of this Epiſtle, we are to know the conueyance of the matter of it. And as in all *Paules* Epiſtles he vſeth to ſet downe firſt the principall grounds of religion: Secondly, the exhortations. And as he vſeth in other, ſo doth he in this Epiſtle. It therefore contayneth two poyntes: firſt, the deliuery of the body and of the ſubſtantiall poyntes in religion of our Sauiour.

The ſecond parte (beginning at the 3. chapter) is a declaration of the godly conuerſation, wherein all true profeſſors of the Goſpell, which profeſſe CHRIST, muſt liue.

The firſt and ſecond Chapters are of doctrine, the other of manners. In the firſt is deliuered the truth, and ſincere and plaine doctrine (in briefe) of the Goſpell ſet forth. In the ſecond are rooted vp and throwne downe all thoſe wretched opinions, which were by the falſe Apoſtles ſowne in the hearts of the *Coloſſians*.

That, which he ſpeaketh of manners, beginneth

at the third Chapter, where firſt the Apoſtle exhorteth generally to all good, holy & righteous workes: Secondly from the generall, he falleth to the particular declaration of thoſe duties, he would haue them practize. As of maſters to ſeruants, parents to children, and children to parents, of husbands to wiues, and wiues to husbands &c. And then returneth againe to generall exhortations; and this is, as it were, the generall conueyance of the matter of the Epiſtle.

In this text to the 14. verſe he doth labour to draw the *Coloſſians* to the knowledge of his loue to them: which he doth firſt by his preface, which is vſuall in all his Epiſtle, isn his ſalutations, wherein he wiſheth good things vnto them from God. The 2. thing to perſwade them of his loue is a teſtification that he did pray for them in both kindes; both by prayſing and thanking God for thinges they had receaued, and by petition, where he prayed to God, and deſired the increaſe of the graces of God in them. And hereby he inſinuateth himſelfe and ſtampeth, as it were, in their mindes his loue and affection to them, to the end his doctrine might be the better receaued by them.

1 As if he ſhould ſay, I *Paule* vnderſtanding that there are ſome, that go about to ſpoyle you, and to make a prey of you, partly by ſhew of wiſdome and Phyloſophy, and partely by the beggerly elements or ceremonies of the Iewes, thought it needfull to write vnto you, that according as you haue receaued IESVS CHRIST at the firſt, euen ſo that you would both abide and proceed further in him, that you may be rooted and further built in the faith.

And that I write vnto you, know, that I doe it with

warrant for I am an Apostle of IESVS CHRIST not tyed to one perticular congregation, or to one prouince, yea or to one kingdome, but am an Embassador, and haue commission vnto all the world. Neither doe I come to this charge of mine one will, or of the will of any other man, but by the will of God, and the same his reuealed will. And albeit my authoritie herin be sufficient to conuince all men of the truth I write of: yet for further and stronger perswasion thereof I haue ioyned *Timothy*, my beloued brother, to beare record with me, that in the mouth of two witnesses the truth may be more surely established? And considering that the blessing of all labours dependeth vpon the Lord, our beginning is with harty prayer vnto God, for the grace and fauour of God to be freely giuen, together with all the blessings both of this life, & of the life to come, from God the father, & from our Lord IESVS CHRIST to you *Colossians*: yet not all that dwell in that Cittie, but vnto those alone, which by faith are Saintes, and brethren, not in the flesh, but in IESVS CHRIST.

3. And that you may haue further testimony of our loue towards you, know that we doe continually both pray and giue thanks for you vnto God, whom to seperate from all false Gods, I doe call the father of our Lord IESVS CHRIST.

4. For the report of your profession of godlinesse in CHRIST IESVS, and of your loue towards all Saintes is come vnto vs.

5. Which both, profession and loue, we know to be sincere, in that they are vphoulden in you through the hope and expectation of a treasure layd vp, not vpon earth, but in heauen: which hope you haue conceyued, not of your owne phantasy, not of the

word of any man, but by the word of truth, that is to ſay the Goſpell.

And if you aske which is that truth, or Goſpell, verily noe other, then that, which is preached among you now, which is not amongſt you alone, but is preached in all the world, a certaine note of the truth thereof, there hauing beene neuer, nor neuer ſhall be, any doctrine, which hath leuened ſo great a lumpe of dough as is the world, but onely the doctrine of the Goſpell. And for further aſſurance that it is the onely truth of God, I offer this to your conſideration, that as in other places of the world, ſo amongſt you it hath brought forth fruite euen ſithence the firſt time you haue truly and ſincerely acknowledged this grace of God. Where if you will ſay, we know not what doctrine is preached in all the world, nor what fruite it hath brought forth, although it be no other thing, then the common and conſtant report that many may bring vnto you, yet to come nearer you, and rid you of all doubt which is the true Goſpell of CHRIST, it is euen the very ſame that you haue learned of *Epaphras*, whom if you loue me, you muſt loue him, as being my beloued fellow-ſeruant in Chriſt; yea if you loue your ſelues, you muſt reſpect him, as being a faithful miniſter of CHRIST for you.

Who made manifeſt vnto vs your true loue, not only naturall, but that eſpecially which is ſpirituall, whereof the Spirit is the Author.

And as we giue thanks for your good: ſo, and euen for the ſame cauſe you haue well begun, both becauſe you ſhould not goe backe againe, and for that you haue not yet attained to perfection: euen from the firſt day we heard of you we neuer giue

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ouer praying for you, making this ſute that yee may be filled with the acknowledgement of his will, and all wiſedom and vnderſtanding, whereof the holy Spirit is the Author.

10 Not that you ſhould content your ſelues with a bare knowledge and contemplation of heauenly thinges, but that yee may walke worthy of thoſe, whom the Lord hath called to ſuch honour, to a full and whole pleaſing of him, both by bringing forth fruite in euery good worke, and by being increaſed in the knowledge of God.

11 Wherein becauſe there are many difficulties & hinderances layd in your way, our ſute alſo is, that you may be ſtrenghtned with all manner of ſtrength, according to that glorious power, which being in God he is able to furniſh you of; that euen with ioy you may be able to beare all troubles, how grieuous, and how continuall ſoeuer they be.

The ſum is, a declaration that the Apoſtle maketh of the ſingular affection and loue that he hath to the *Coloſſians*, which is firſt conſidered in the ſalutation, as it were the indorſement of the letter.

Secondly in the profeſſion which he maketh of his, and *Timotheis*, thankſ-giuing, & prayer for them to the Lord.

from the 9. verſe vntill the 12. is contained.

- *Cauſe of the prayer for the Coloſſians*
- *Prayer it ſelfe wherein is contayned*
  - *A requeſt for perfect*
    - *Knowledge.*
    - *Obedience.*

First the Apoſtle ſets forth himſelfe by his name *Paul*, He had two names giuen him, one at his Circumciſion viz. *Saul*, his father being a Gentile, hee had another name vid. *Paul*, in regard that they would keepe a note of his priuiledge in *Rome*.

The reaſon why hee would rather keepe the prophane, then the old name *Saul*, taken from Gods people, ſignifying *one begged of God*, is this, that becauſe that holy name was not ſo pleaſant to the Gentiles, of whom eſpecially he was Miniſter, he is content to take the worſe name, which hee tooke not ſo much pleaſure in.

Whereby we learne that in matter of name we do not alwaies pleaſe our ſelues ſo much, as others, *viz:* the Church, it being a matter of indifferency.

Doctrine 1. Heatheniſh names may be vſed of Chriſtians, ſo there bee no hinderance of the Churches edification.

Secondly, for the Apoſtles calling. If one had aſked him, what calling haue you to deale with vs? hee anſweres, that he was an Apoſtle, which had a generall charge ouer the whole world. Indeed there is great difference betweene the Miniſters now, which may not roue about, but haue their charge, and place limited them, as if they had but one plough-land to till; Whereas the Apoſtles Miniſtery was generall, they had the field of the whole world to Till by their meſſage, and by their miracles, for the publication & confirmation of the word. As in time of warres, it is neceſſary that there ſhould be a Generall and Lord Marſhall, but when that warres are ceaſed and there is peace there needeth onely to bee a Garriſon and Captaine made for them. So when as the great conqueſt of the Goſpell was to be made ouer the world, it was neceſſary there ſhould bee Apoſtles as Generals, afterward it was ſufficient to haue the Paſtors, Doctors, and Elders, as a Garriſon in the Church of

God

God to keepe and gouerne it. Therefore wee see after *Iames* was killed none was elected into his roome, as at the first in steed of *Iudas*. So likewise we see in the building of the house, the chiefe Maister-builder is onely for the plat-forme, the other builders afterward are sufficient. Indeed the fruite of the Apostles Ministery remaineth still vnto the Church.

Doct. 2. If wee will doe any good in the Church or Common-wealth, wee must not so much as attempt it without lawfull calling, and warrant thereunto, no not so much as in an houshold.

It followeth how the Apostle proues himselfe to bee a true Apostle, and not a false, as there were many then, which vnder the name of Apostles did sow the tares of errour and sedition.

By the will of God) viz. not by the secret will, by the which are wicked and vnlawfull Apostles, Magistrates, and Ministers; but he was by the reuealed will of God, it being manifested vnto him, in the way, as he was going to *Damascus*, and also reuealed to the Disciples afterward. *Act.* 9.

Doct. 3. Learning, pietie, and a lawfull ordination make a cõpleat Minister, one pleasing vnto God. 2. Tim. 3. 2. 3. Here then wee are to examine whether wee bee the Ministers of God indeed, and that we are to doe by the reuciled will of God, wherein the Lord doth note forth who are those that are called to the Ministery by him, viz. such as are indued with fit gifts, and *enter as he requireth*. Saint *Paul* to *Timothy* describes a Minister, first, by his learning, *able to teach*, and confute: Secondly, by his good manners, as a necessary thing in all Christians, yet more especially in a Minister; and therefore he maketh mention of those speciall things, which are necessary for all Christians, so principally are required in the Ministers, which are to bee *lights*, and good *examples* to their flockes. Math. 5. 14. Tit. 2. 7.

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In that the Apoſtle ioyneth *Timothy* with him, we obſerue. Firſt, his humility, that would ioine his ſcholler with himſelfe in the honour, which had no part of the labour, which hee had taken in admoniſhing and inſtructing the *Colloſſians*. This hee doth to the end the truth might be further credited.

Pauls humility.

He teacheth that though others bee farre vnderneath vs, as *Timothy* was to *Paul*: yet for the furtherance of the truth, wee are not to thinke much to ioyne them as equall with vs.

Doct. 4.

Secondly, we obſerue his wiſedome herein, that howſoeuer his teſtimony had bene ſufficient againſt all the world, yet becauſe two witneſſes were of more force and aſſurance, he taketh vnto him *Timothy*. And therefore it was that CHRIST ſent the Diſciples two by two, one to ſpeake and another to beare record. So when *Paul* and *Barnabas* went together, *Paul* ſpake, and therefore they called him *Mercury*.

Pauls diſcretion.

Luke 10.1.
Acts 14.12.

The end of the firſt Sermon.

The second Sermon.

COLOSS. CHAP. 1. VER. 2. ad 6.

2 *To them which are at* Colosse, *Saints and faithfull brethren in* CHRIST: *Grace bee with you, and peace from God our Father, and from the Lord* Iesus Christ.

3 *We giue thankes to God euen the Father of our Lord* IESVS CHRIST, *alwaies praying for you:*

4 *Since wee heard of your faith in* CHRIST IESVS, *and of your loue towards all Saints.*

5 *For the hope sake which is laid vp for you in heauen, whereof ye haue heard before by the word of truth, which is the Gospell.*

BEFORE the Apostle commeth to the substance and point of the Epistle, he doth wisely (according to his manner) draw attention to that he speaketh of. And therfore there is, as it were, a Preface of the Epistle vnto the 14. verse: For as in a house, which is stately built there is a Porch to enter in by, so the Apostle, in this stately building of his, hath first a Preface set before to draw attention: which he doth first from the authority of the Epistle, which we haue heard drawne from his owne person: Secondly, in the person of *Timothy*.

Next from the teſtification of the loue, hee did beare vnto them, from this verſe to the end of the Preface, which he laboureth in, as a Miniſter ought, to teſtifie his affection towards them, whereby the word might bee more louingly receiued and accepted, willingly and carefully practiſed. Which ſhould be a duty of all Miniſters, that the people may be perſwaded of the Miniſters loue towardes them, and then they will bee more eaſily perſwaded by the doctrine he teacheth: and in this the Apoſtle laboureth in all his Epiſtles. And by how much the more hee is to deale ſharpely with them, by ſo much the more he laboureth in this point to let them know that it is done in loue. That the people may thinke they muſt be very reaſonable perſons, if when they know whatſoeuer the Miniſter ſpeaketh, yea euen that the ſharpe reproues of their Miniſter are done in loue for their good, yet they do not accept it. And therefore in the *Prouerb.* it is ſaid, that *the woundes of a friend are better thē the kiſſes of an enemy*: And he were barbarous, or rather a mad-man, that for ſome grieuous diſeaſe, being prickt by the skilfull Chirurgion, if he will flee vpon him and be reuenged of him: ſo when the Miniſters lanch the ſoares of their ſoules, in the Miniſtery of the word, what a barbarous rudeneſſe is it to fal out with the Miniſter for it? &c.

Doct. 1.

Prouerb. 27.

A fit ſimilitude.

His loue he teſtifieth, 1. by a louing ſalutation, & then by teſtifying that hee daily prayed for them, both thanking God, and deſiring all good things for them, and he proueth his prayer in a forme of thankſgiuing & petition for them which he ſetteth downe.

Of the perſons ſaluting we haue heard, the parties ſalued are the *Coloſſians*, deſcribed by two titles, firſt title *Saints*, ſecondly, *Faithfull brethren*.

For the first, they are called *Saints* for two causes, one without themselues in Christ, the other wrought within them by the spirit of Christ, by the spirit of sanctification. All that haue the feare of God are Saintes, because they haue the righteousnes of Christ, which is in heauen, without them: his sufferings are accounted theirs, his fulfilling of the law is theirs, which is a greater righteousnesse, then the Angels haue, being the righteousnesse of God, as the Apostle saith. Againe they are righteous, in that being iustifyed, they are also sanctified, and haue a beginning, and a care, and indeauour to walke holily, vprightly and sincerely, for in some measure there is knowledge, especially, in some measure, there is in them a sanctified vnderstanding memory, will and affection, and an indeauour to do the will of God.

Doct. 2.

Rom. 6. 7. 8.

This serueth to cõfute the Man of *Romes* blasphemy, which wil haue none to be Saints but those that he canonizeth. Againe, this serueth to reproue vs, which are so far frõ this, that we will not abide to make profession of holinesse. For if it bee told many of their wretchednes, they wil say *they are no Saints*, & so they may say indeed, their liues testifie it. He that hath not the spirit of Christ is none of Christs.

Vse 1.

Vse 2.

Rom. 6.

Thirdly, this ought to serue as a bridle to withdraw vs from sinne and vnholinesse, that when any filthinesse commeth into our hearts, to wrong our profession, &c. we should examine our selues, doth this become me, which professe holinesse?

Vse 3.

Example we haue in *Nehemiah* that hauing authority from the King to build the Temple, when a false Prophet named *Shemaiah*, whom hee tooke to haue bene a true Prophet, had bid him hide himselfe in the house of God because that night he should be laid in

Nehem. 6. 10.

waite

waite for and ſlaine. He conſidering that hee was the Prince of the people, ſaith: ſhal I do thus? Is it not a ſhame for me? &c. Where the conſideration of his authority did withdraw him from this ſhamefull and cowardly thing. And ought not much more the conſideration of our high eſtate in CHRIST, that are Chriſtians, with-draw vs from ſinne? Ought not wee much more to be aſhamed of it, which is ſo ſhameful and abhominable a thing? Are not wee Kings (as it is ſaid) & Prieſts in Chriſt, & ſhall not wee hereby be with-drawne from ſinne, then which nothing is more baſe? If a Noble-mans ſonne giue himſelfe to baſe things vnfit for his eſtate, wee will rebuke him for it, as from a thing vnfit him, and will ſay to him, doth this become a Gentleman? &c. And ſeeing we can rebuke him, why can we not much more rebuke our ſelues of our ſinnes, which are farre more deteſtable and vnſeemely for the children of God? Ren. 1. 6.

Faithfull, 1 religious, which haue receiued the truth of God, and ſubmit their ſoules vnto it: & this the Apoſtle exhorteth *Timothy* vnto. So that in that he ſaith ſome had made ſhipwrack of faith, it is not ment of iuſtifying faith, but of religiō in a good cōſcience: for religion cannot abide to ly in a filthy conſcience. Title 2. 1. Tim. 6. 11. 2. Tim. 1. 19.

Theſe two go together: for whoſoeuer is a Saint, is truely religious, working holineſſe in the ſight of God, for none can be holy before God, vnleſſe he be truly religious before God, for a man cannot bring forth good fruite, before he be a good tree, and hee cannot, vnleſſe hee bee a new creature, bring forth the effects of a new creature. Now to bee as a good tree, is to be truely religious: for thoſe gorgeous workes, as building Colledges, &c. if they be not of religion, they are euill. So contrary, if a *Doct.* 3.

man bee truely religious, hee will bring forth good workes: True religion hath the true fruites of it, to keepe himselfe from the lusts of the world, and to visite the sicke, the fatherlesse, and widdowes. So that if hee bee a Saint, he is holy, if holy, he is religious: if hee loue not holinesse, hee is not religious, make what profession hee can, though it be neuer so good. From the Titles we come to the benefits desired.

Iam. 1. 26. & 3. 17. 27.

He wisheth { 1 *Grace.* 2 *Peace.*

Grace, the fountaine of all goodnesse, is God, and the graces of his children are as springes and fruites, that proceed from the meere grace, loue, and fauour of God: which fauour and grace of God the Apostle wisheth to them.

Doct. 1. So that here we learne that all good things whatsoeuer come from Gods grace and mercy alone. For if by works, then not by grace, for then grace were not grace.

Rom. 5.

Secondly, he wisheth *Peace*, *viz.* all things necessary for this life, prosperity, health, &c. as is the manner of the *Hebrews* in wishing peace, to vnderstand all outward prosperity.

Doct. 2. Hee setteth grace before peace, to teach vs first to seeke for the fauour of God, and then to looke for the fruits of the fauour of God. But we vsually doe cleane contrary: for we seeke first the fruits of Gods grace, for peace, wealth, prosperity, &c. and not care for the grace and loue of God: But our looking for those things, without hauing the loue of God, is nothing but hatred of God; our gold, no gold, our peace no peace, our loue of parents and of men, hatred of God. And better were it that wee had none of all these, then to haue them without the loue of God m

He that hath all things hath nothing, vnlesse he haue Gods fauour.

CHRIST. The Prophet, when as two Kings came againſt *Ahaz*, telling him hee ſhould bee defended from thoſe Kings (howſoeuer *Ahaz* was a wicked King & would not beleeue it) yet he tels him a ſigne and token of it, that *a Virgin ſhould conceiue and beare a ſonne, &c.* Noting therby that all benefits whatſoeuer are from God in CHRIST alone. And therefore if we ſeeke for any thing out of CHRIST, wee ſeeke amiſſe, and if wee deſire any thing before the loue of God, we do as harlots, which loue the gifts better then the perſons that giue them. In that hee ſaith, *Grace and peace from God our Father, and from the Lord* IESVS CHRIST, Hee there ſhutteth not out the Holy Ghoſt, as though it came not as well from him, as from the Father and from the Sonne. For in the word grace, the Holy Ghoſt is included, ſeeing that grace is the gift of the Holy Ghoſt alone.

Iſa.7.2. 2.King.16.2.3. Iſa.7.14. *Note.* *Note.*

We praiſe God, viz. He & *Timothy*. Here conſider that they giue thankes to God alone, becauſe all grace & mercy, both of eternall life, and the comforts of this life come from him, and therefore our petitions are to be made to him for them, and praiſe to be rendred vnto him for enioying them. *Doct.* 3.

Queſt. How can this be? did he not preach, eate, and drinke, and apply his occupation? *Queſtion.*

Anſ. Here the Apoſtle meaneth, that he kept a conſtant courſe of prayer for them: And to the *Theſſ.* he ſaith, *Pray without ceaſing*, where as a man is bound to do his buſineſſe in his calling alſo, but the meaning is to keepe a conſtant courſe dayly of this duty. Therefore the ſacrifice in the Law, which was done morning and euening, is called a continuall ſacrifice, becauſe of the continuall courſe of it: ſo here he meaneth that daily, ſo often as they pray, they make *Anſwere.* 1.Theſſ.5.16.

mention

mention of them in their prayers.

Doctrine. The duty of all Chriſtians to keepe daily a continuall courſe priuately in prayer. More particularly the miniſter is to pray for his people, not only in the Church, but priuately at home, as the Apoſtle here did. And therfore we muſt not thinke our ſelues diſcharged of priuate prayer for publicke. Which ſheweth it is a dutie of all Chriſtians, as to pray in the Church, ſo alſo to pray priuately in their families, and alſo by themſelues, and therfore to ſet a time apart for that purpoſe. Reaſons of it are great: Reaſons of priuat praier. firſt there is no man or woman of what ſtate ſoeuer, but they haue particular ſins, which euery one hath not. For when they pray in the houſe, they deſire pardon of ſinnes, which are common to the houſe: but I may haue committed a ſinne the which they haue not, and I may haue receaued particular bleſſings, which others haue not, and I haue need of ſome particular bleſſing in my place, that others haue not need of. And therefore it is neceſſarie that we ſhould make a choiſe of ſome particular time, wherein by our ſelues we may haue recourſe to God.

We giue thankes) whenſoeuer he prayed he gaue thanks, and for that he prayed he gaue thanks. For *Note.* howſoeuer there were great faultes in the Church, yet he is thankfull for ſome good thing left them. But ſuch is the corruption of our dayes, that howſoeuer we are moſt eſpecially bound to this duty of thankſ-giuing, as being the duty of the Angels, and that which after this life we ſhall only performe in heauen, yet though both priuately & publikly we wil peraduenture pray and aske ſtill of God, we are negligent in rendering thanks.

God the Father of our Lord Ieſus Chriſt) whereby

God

God is diſcerned from all other Gods. In the Law he was deſerned by the *God of Abraham, Iſaac, and Iacob*, but this is a more excellent difference, which here the Apoſtle giues, that our God is the *Father of our Lord Ieſus Chriſt*, not the God of the *Turkes, and Infidels &c.* *Note.*

Then is ſet forth the cauſe of his thanks *Viz.* for their loue and faith *Queſt.* Why doth the Apoſtle giue thanks and prayeth for them, which were called already? Why doth he not rather pray for heathen and wicked men that ly groueling in their ſinnes? *Anſwer:* we are bound indeed to pray for all. But we are more ſpecially bound to loue and pray for thoſe, that are called already: for as God ſhewes more tokens of his loue to a man, ſo muſt I ſhew, more and more tokens of it. For howſoeuer Gods loue cannot increaſe, yet the tokens of it increaſe, but ours muſt increaſe, as we ſee the tokens of Gods loue to increaſe towards any. *Queſt.* 1. Tim. 2. 1. Gal. 6. 10.

The degrees then of our loue and of our prayers towards others are that we are bound to pray for all, but eſpecially for thoſe, that are of the houſhould of faith, and amongſt them for *Ioſeph viz.* for thoſe that are afflicted, and amongſt them that are in affliction we are eſpecially to pray for thoſe, that ſuffer for the Goſpell ſake.

The end of the ſecond Sermon.

The third Sermon.

COLOSS. 1. 4.

4 *Since wee heard of your faith in* CHRIST IESVS, *and of your loue towards all Saints.*

WE haue heard the laſt day of the prayer and of the thankſ-giuing giuen by the Apoſtle vnto God for the *Coloſſians*. Now followeth to ſpeake of the cauſes of the thankeſ-giuing, the matter was for their faith towards CHRIST, and loue towards all Saints: theſe are the cauſes of the thankeſ-giuing and prayers, the Apoſtle made daylie and ordinarily for the Saints at *Coloſſe*.

Doctrine. Theſe thinges we are to pray and giue God thanks for, eſpecially in others. *Queſt.* How cometh it to paſſe that there being diuers guiftes beſtowed on the *Coloſſians*, yet the Apoſtle prayſeth God and prayeth to him for theſe onely? Seing there is nothing, but which is receaued from God all, he is to be prayſed and prayed vnto for them: eſpecially ſeing he before wiſhed them peace, *Viz.* All temporall benefits, and hauing prayed to God for theſe, why did he not thanke God for them, as health, peace &c?

Anſwer. The reaſon that the Apoſtle made

choiſe

choiſe of faith and loue, not of other (though he was not vnmindfull of them) is to teach vs what gifts we are eſpecially to pray for, & deſire of God, and to giue thanks for, being receiued. Where he meeteth with the corruption of men, that will pray, and deſire worldly thinges, and will labour mightely in the comforts of this preſent life, and neuer make mention of theſe, which are principal, whereas the other are but ſweepinges, and thoſe thinges which are to be caſt to dogs, in compariſon, and as dung and droſſe, nay leſſe then nothing in compariſon of CHRIST, and the thinges belonging to him, which are of moſt ſingular price. As if a man ſhould be carefull for the hangings of a houſe, and haue no care for a houſe to put them in, or to lye in: and for the boſſes of the bridle, and not the bridle: for the traps of the horſe, and haue neuer a horſe to ride vpon. And therefore the Apoſtle ſets downe theſe two, notwithſtanding he gaue God thankes for euery bleſſing, they had receaued.

Faith and charitie are graces chiefly to be deſired, and God is chiefly to be praiſed for them, as being the Cardinall vertues of Chriſtians.

Note.

Perticularly he firſt bindeth and lim'teth faith to the obiect, which is CHRIST, by whom, by our faith we lay hould on God and his promiſes: therefore CHRIST ſaith: *Beleeue in God, but beleeue in me alſo*, as if he ſhould ſay, ye cannot beleeue in God vnles ye beleeue in me firſt, for none can ſee the father but by the ſonne. And as the Apoſtle ſaith *God dwelleth in light, that none can come vnto*, but by CHRIST, without whom we are vnto God as ſtubble to the fier.

Chriſt is the obiect of faith.

Ioh. 14. 1.

2. Tim. 6. 16.

And as a man cannot looke on the ſunne without hurt of his eyes, vnles there be a cloud betweene, ſo God the father, ſonne, and holy Ghoſt, is as a ſunne, that vnles the cloud of CHRIST, the mediator, come

Note.

betweene vs, we cannot behold the ſunne-ſhine of Gods glorie. And without the ſcreene of CHRISTS mediation we cannot come neere to God, which is
Heb. 12. 29. a conſuming fire. Now by CHRIST we come neere to God boldly and lay hold on him.

Doctrine. Further, here he ſets forth that we are not to beleue in any but CHRIST, not in any Angel or Saint, as the Virgin *Mary*, as the Church of *Rome* and the Papiſts wretchedly expound the Articles of our faith. For faith onely layeth hold on God and cannot be communicated to any. Indeed loue ſpreadeth it ſelfe to men; but faith is onely in Gods promiſes. For as it is ſaid, *Thou ſhalt loue the Lord thy God*
Deut. 6. 5. Et. 10. 20. *and him only ſhalt thou ſerue*, and ſith faith is the chiefeſt worſhip and ſeruice of all, and the inſtrument of
Math. 4. 10. all true worſhip, it ought onely to layd hold on God in CHRIST; *Loue to the Saintes*) here we ſee to whom loue properly belonges, namely to the Saintes who are (as we haue heard) iuſtified by CHRIST and haue his righteouſneſſe imputed vnto them, and haue the beginning of holineſſe in them, which is the true feare of God.

The Apoſtle doth not here ſhut out all men, euen thoſe that are aliens from the houſe of God, for the Iewes, Turkes &c. are our neighbours and of our fleſh, as the Apoſtle ſaith, and therefore to be prayed for. Here we are to examine our ſelues whether we haue true loue or no, *Viz.* if we loue the Saints *Viz.* thoſe that are ioyned to vs in the bond of Chriſtianitie: for our loue is vſually ſo ſtrait laced, that it cannot goe from our ſelues, and if it goe to our wiues and thoſe in our houſe: yet ſo poore it is, that it cannot goe out of our doores ouer our threſhold, where as we are to loue others, euen

thoſe that hate vs, to ſpeake well of thoſe that ſpeake ill of vs. Math. 5.

And our loue muſt be to all the Saintes, to the poore aſwell as to the rich, whom Saint *Iames* meeteth with and ſayeth: If a poore man, though of the true religion, come in, he is bid to goe behind the dore and to ſit at our foot-ſtoole; if one rich he is exalted: whereas true loue doth embrace euen all, that doe profeſſe the truth. Here Saint *Iames* diſcouereth the hipocriſy of men in their excuſes: why (will they ſay) are not we to loue our neighbours? and the rich men are our neighbours. True, he is your neighbour, but if you loue him, why doe you not loue him alſo, that is poore, which is more neare peraduenture, if he be a profeſſor: and againe if your loue be to the rich, becauſe of the commaundement of God, then ye will loue the poore aſwell as the rich. As if for the loue of God ye abſtaine from adultery, theft, murder &c. Then ye will abſtaine from all other ſinnes, which are of the ſame nature, all the commaundements being of the ſame nature, comming from God, who is one and the ſame; and therfore if I abſtaine from one ſinne for the loue of Gods ſake, I will aſwell abſtaine from another for that cauſe. And therefore this condemneth the common practize of men, that being blamed for ſome one ſinne, as drunkeneſſe &c. will ſay I am no theefe, no murderer &c, and ſo will iuſtifie himſelfe. But if he haue no conſcience of that ſinne he is guilty of all other. Indeed a man by infirmity may faile, and be inclining to one ſinne more then to another, but if he haue no ſtrife againſt it nor hatred of it, it is a ſure token that he is guilty of all other ſinnes, and hath no true hatred of any. He confirmeth their faith and Iames. 2. 3. 4. *Note.* Iames. 2. 10.

Verſe. 5. loue, by the true end, that there being a true end of them, then their faith and loue are true. The end is ye looke for reward in heauen, without which it were impoſſible your faith ſhould ſtand, and your loue ſhould be ſupported: for there are ſo many aſſaults befalling vnto vs, in this preſent life, which would ouerthrow our faith and quench our loue, vnles it were ſupported by the hope of euerlaſting life.

Heb. 6. 19. Therefore in the Epiſtle to the *Hebrewes* it is compared to an Anchor: yet there is difference: for as men caſt their Anchor into the ſea, to be faſtned in the earth, ſo this is faſtned in heauen, that no ſtorme of tentation, or trouble ſhall be able to breake it of.

Queſt. *Queſt.* Whether is it lawfull for a man in looking to the reward to vſe it as a ſpur to doe good things, where the Papiſts charge vs wrongfully, that we hould that it is not lawfull to doe good workes, in regard of euerlaſting life, nor to auoid ſinne, in regard of the iudgement of hell.

Solution. *Anſwer.* We profeſſe and hould, that if there be nothing els but euerlaſting life that we doe good for, there is no faith, nor loue: If onely I auoid ſinne for the terror and feare of hell, no pitty and godlineſſe.

Note. But the principall regard of our doing good, is to glorifie God: and therefore our Sauiour ſaith,

Math. 5. 16. *Let your light ſo ſhine before men, that ſeeing your good workes, they may glorifie God, your heauenly father.* And we are principally alſo to haue regard to auoid euill for the glory of God, but yet that doth not exclude the regard of our ſaluation. Our reward, which our hope looketh vnto, is layd vp, as a treaſure very ſafe,

Doctrine. and this is laid vp in heauen with God. And therefore teacheth vs that the faith of Gods children is with-

out

out doubting, contrarie to the papiſts, who will haue doubting, therefore the Apoſtle ſaith; bleſſed be our Lord IESVS CHRIST, by whom we haue giuen vnto vs an inheritance, which is reſerued for vs;

Comparing the ſpirituall *Canaan* to the Land of promiſe. And this is (ſaith he) an inheritance, which cannot be polluted by wicked men, and which cannot be taken away, as that was, nor made barren, as that is now, by the ſinnes of the Iewes, which was once flowing with milke and honey, contrarie to the wretched cauils of certaine Atheiſts, who becauſe it isnow barren, will goe about to falſifie *Moſes*.

And ſaith he, it is layd vp for you in ſafety, and ye are kept and layd vp for it, and preſerued, that nether it ſhall be taken from you, nor you can be loſt, or kept from it.

The end of the third Sermon.

The

The fourth Sermon.

COLOSS. 1.5.

5 *For the hope ſake which is laid vp for you in heauen, whereof yee haue heard before by the word of truth, which is the Goſpell.*

THE Apoſtle, as we haue heard doth giue God thankes for two things: Firſt, faith towards God, and loue towards all Saints. In the firſt place yee haue heard confirmed vnto vs, the truth, both of their faith and of their loue. One marke of the truth thereof, wee haue heard to bee their hope, which did vphold them in their faith and in their loue. Now it is further deſcribed to be true faith and true loue, here it being ſet forth by another argument. Namely that they haue heard it in the word of truth: ſo that it is true faith and loue, if it come by the hearing of the word of truth, which is the Goſpell.

Doctrine. So that the word is an inſtrument, and is ſet as a cauſe of true faith, and true loue, and true hope: for this is not as the prouerbe goeth amongſt men, *words are as wind*, which indeed is true in mens words, but this word, which the Apoſtle here ſpeaketh of, is another thing more effectuall, *viz.* that whereby God giueth faith, loue, and hope vnto his children. Accor-

ding

ding as it is in the Prophet, the Lord ſaith, I will not alwaies be angry, I will not alwaies chide; for then the ſoules and bodies of men would bee conſumed, but ſaith the Lord, though I haue chaſtiſed them, yet I will heale them I will comfort them, and the medicine I will vſe ſhall be the fruite and reuerence of the lips, And this ſhall bring peace, that is, ſuch peace, that none can take from them. This is the word of God, and this indeed we may truſt vnto, and leane vpon. Men may ſpeake that which they will not or cannot performe: but ſaith *Salomon* to the Lord, *that which thy mouth hath ſpoken, thine arme will performe.* 1. King. 8.

Note.

The arme and mouth of God are of one meaſure, whereas men haue wide mouthes to ſpeake much, but ſhort armes to bring to paſſe that they ſpeake: but God he is as good as his word, nay oftentimes he is better then his word, for hee oft performeth and bringeth to paſſe, that he neuer promiſed. As to the children of Iſrael, he promiſed them onely the land of *Canaan*, but he gaue them, beſides the whole land of *Canaan*, two other kingdomes which hee neuer promiſed; and to *Zachary* for his vnbeleefe hee was ſtricken dumbe, hee promiſed to giue him his ſpeech at the birth of the child, but beſides he gaue him alſo the giſt of Prophecy. Luke 1.

The word of God hath another title here annexed, *the word of truth*, for all the promiſes of God are in CHRIST, *Yea*, and *Amen*, (as *Paul* ſaith) it is vndoubtedly true, and therefore in that regard it is a word of truth. And againe it is the word of truth (as it is in *Pſal.*) becauſe it is tryed and purged ſeuen times, that is very often, for as ſiluer and gold, when it is often tryed in the fire, at length will bee ſo pure that there will be no droſſe found in it, euen ſo is the Pſal. 12.

word of God, and therefore we may well beleeue it Becauſe for all the often tryall of it, yet ſtill it ſtands ſure: Mettals with often trials will diminiſh: Gods
Ioh.17. word is not ſo. And therfore our Sauiour CHRIST in his prayer that he made for his Apoſtles, and conſequently for the Church of God, ſaith, ſanctify thē by the truth, and in the next verſe, ſaith he, *thy word is truth.* Againe, by the word of God we are bound to beleeue other truthes, we are not bound vnto this to beleeue there was an *Ariſtotle*, and *Plato*, &c. Further, it is called the word of truth, becauſe it is the *touch-ſtone of all truth*, acording to which all is to bee tryed in the Church of God, and the Church it ſelfe to bee gouerned by it: which confutes the Papiſtes, which makes the word of God to bee controuled by the word of the Church. And if the Church ſhould
Note. ſay that the Epiſtles of *Iames*, or of any of the Apoſtles were not the word, then it were no word, which is a vilde blaſphemy, for what diſorder were it that the word of the wife ſhould preuaile againſt the word of her Spouſe and Huſband, in his owne houſe eſpecially?

Againe, the word is called the Goſpell, the Goſpel is an accompliſhment of all the promiſes of God in CHRIST at his comming, which beganne at Saint *Iohn Baptiſt*, for howſoeuer the Prophets and *Dauid*, &c. haue notably and plainely ſpoken of CHRIST, yet that was not the Goſpell, they ſpeaking of things to come, the Goſpell of that which is preſent. To teach vs to conſider what thankefulneſſe wee are bound to render to God, for that mercy and light, that he hath vouchſafed vs by the Goſpell, *viz.* that which *Abraham* and the Fathers and Kings haue deſired to ſee and could not.

The

The Gospell is a good newes, and therefore this commendeth it vnto vs, as to bee so much the more desired of vs: And who is it, that naturally is not desirous to heare good newes, and will very much inquire of it: if not too much; as that it may bee well said of vs, which the Apostle saith of the *Athenians*, *Speake againe?* But (alas) how backeward are wee to enquire of this newes of the Gospell? we enquire of newes out of *England*, *France*, *Spaine*, and other places, but how much more ought we to be desirous & inquisitiue of the news of our owne country, indeed, which the Gospell bringeth? for we are but strangers here in this life, and our owne country is in heauen. Act. 17.

Againe, wee will bee very desirous to heare other newes which yet may be vncertaine, but this newes of the Gospell is most true and certaine. Further, if good newes come to vs, which is confirmed to vs from all quarters, we reioyce in it, and are the more desirous of it, and if they should say that this newes is not confirmed vnto vs, euen by God himselfe, and by CHRIST, they should lye, and therefore this newes is to be preferred before all newes. The Apostle proceedes further to proue it to be the truth, because the Gospell is come to them, and is preached through all the world.

But the Papists obiect vnto vs thus, the Gospell is not the truth, because it is but of late, for (say they) where was it before *Luther* and *Iohn Husse* time? but the Gospell (say they) must bee through all the world. *Obiection.*

Ans. We must not alwaies measure the Church by the vniuersality of it, as they affirme, for let vs consider in the daies before CHRIST, and especially in *Abrahams* time, when the Church was shut vp in *Solution.*

his houſhold and family, and all the world was Heatheniſh: after it proceeded and the Church was contained in a Kingdome, one Kingdome onely had the knowledge of the truth, and none might preach the Law in any place of the world beſides. And howſoeuer *Ionah* preached, yet hee preached iudgement, not the Goſpell, they could not be ſaued by it. But after the ten Tribes fell away, and the Tribe of *Iudah* and *Beniamin* remained; And the Iewes themſelues fayled, as in the time of *Eliah*, and though there were ſeuen thouſand, yet in the view of men, euen of *Elias* himſelfe, they could not be ſeene.

Obiection. But they will obiect further, that before CHRIST the Church was concluded in one place, but after CHRIST it was to be diſperſed ouer all the world.

Solution. *Anſ.* But neuertheleſſe it is not to be vnderſtood that all times of the Goſpell & continually it ſhould be ouer the world, but our Sauiour CHRIST ſaith that the end ſhould not be yet, *viz.* of *Ieruſalem* before the Goſpell was to bee Preached ouer all the

Eſay 2. world, which beganne at *Ieruſalem* as the Prophet teſtifieth. And therefore it was neceſſary that the word ſhould go throughout the world indeed, but not generally atall times. But if they will haue that to be the Truth and the Goſpel which was Preached in the whole world, then theirs is not the Goſpell, which was neuer in *India*, nor in *Turkey*, nor in any of the *Greeke* Churches, for the Patriarke of *Conſtantinople* neuer embraced their religion, and therefore their Goſpell is not the true Goſpell. Our Goſpell is that which was ſpoken by the Prophets, and hath bene through the world, it is that, which was taught and Preached by the Apoſtles, &c. and therefore ours is the true Goſpell.

Another argument of the truth of the Goſpell he proueth by the fruits, for the Goſpell will ſhew it ſelfe by the fruits.

And they will obiect hereby that we haue not the Goſpell, for where (ſay they) is your fruits? In the time of the Popiſh religion there was more almes and not ſo much wickednesſe, as among the Proteſtantes. *Obiection.* *Solution.*

Anſwer. Would to God they could not too rightly obiect that to vs But yet they cannot hereby proue our Goſpell to be none, or not the true Goſpell. For in the time of Popery, they liued in ignorance in palpable & Egiptiacall darkeneſſe, wherein ſmall ſinnes could not be ſeene to be ſinnes. Great ſinnes as blaſphemie, infidelity &c. were no ſinnes. For there was no liberty in reading of the word. Now the light of the Goſpell diſcouereth ſinnes that are committed vnder it, which in time of ignorance were not thought nor knowne to be ſinnes. Againe wee wiſh it might bee found more truely; That if the ſinne in time of the Goſpell bee puniniſhed vnder the Goſpell, then the Goſpell is quit and free from that accuſation. Now by the Goſpell, the Goſpell appointeth the ſinnes committed vnder it to be puniſhed, and ſo much the more ſharply, as becauſe in the light they haue beene committed. And therfore thoſe, that haue the charge in the common wealth, and the Miniſters are more earneſtly to performe that duty more carefully for the credit of the Goſpell. The Miniſters ought to inueigh the more vehemently againſt ſinne and to reproue it out of the word of God, and the Magiſtrates to ſee it more ſeuerely puniſhed. Thirdly our Goſpell is proued indeed to be the Goſpell, becauſe that in the Goſpell

Rom. 1.

sinnes more brake out then without the Gospell, which is strange. But the Apostle proueth it, for the preaching of the Law, which goeth before the preaching of the Gospell, presseth (saith he) the wicked. And in the wicked it hath this effect, that it maketh them worse: for those that are truly called are but a few, and a little flocke, and therefore the word must haue an effect of condemnation in the greater sort. Fourthly, but the truth and fruite of the Gospell doth appeare in those, that are truly called, for in them it bringeth forth holinesse of life and good workes. And therefore wee be to them, that seeing any sinnes vnder the Gospell lay it vpon the Gospell, whereas it is the corruption of men, which is the cause of offences and transgression and not the Gospell. And therefore it sheweth their corruption, which passe by those good men, and instruments of Gods glorie, the most religious and holy men, and will not behold the good things, that are in the Church. But the Apostle proceeds further to confirme them more particularly, that whereas they might haue doubted whether it was the same, that was preached to *Macedonia*, and other Churches, he answers, it is the very same with theirs, which was preached by *Epaphras* their Minister. And so we may say of our faithfull Ministers, which haue truly instructed vs before, that our doctrine now is the same, which was preached by them to vs heretofore.

And *Epaphras* he describeth to be their *Deare fellow seruant and a faithfull minister of* CHRIST, &c. By that he giueth commendation vnto him, thereby to maintaine the honour and reputation of the Minister to his people, that so they might be the better perswaded of his loue.

This

This ought euery good Miniſter to doe, to labour by all meanes to maintayne the honour and reputation of other the true Miniſters of God, amongſt their people and charges: that ſo their doctrine may be the better receiued of the people. *Doctrine.*

The end of the fourth Sermon.

The fifth Sermon.

COLOSS. 1. 9. 10. 11.

9 *For this cauſe we alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that yee might be fulfilled with knowledge of his will, in all wiſedome, and ſpirituall vnderſtanding,*

10 *That ye might walke worthy of the Lord, and pleaſe him in all things, being fruitfull in all good workes, and increaſing in the knowledge of God,*

11 *Strengthened with all might through his glorious power, vnto all patience and long ſuffering with ioyfulneſſe.*

THE Apoſtle hauing giuen thanks to God for the graces the *Coloſſians* had receaued, as namely for the grace of faith, loue, and for the ſincerity of both that they were not vaine and in ſhew onely, but true faith and ſincere loue, doth now alſo make his prayers vnto God, that, as they had begun, they might goe forwards, till they came to the perfection God had appointed them.

The ſumme of theſe three verſes is a prayer, that the Apoſtle doth make for the *Coloſſians*, for all manner of Chriſtian conuerſation, and for all Chriſtian duty whatſoeuer, ſo that in theſe 3. verſes are ſhut

vp whatſoeuer may be required of a Chriſtian man, ſo that the like prayer in ſo few wordes is ſcarſe to be found in the Scripture againe. Wherein theſe two things are to be conſidered, firſt, the cauſe why the Apoſtle prayeth, ſecondly the prayer it ſelfe layd downe in the reſt of the text. For the firſt, for this cauſe *Viz.* becauſe of that for which we haue giuen thanks before, *Viz.* your faith and loue, becauſe that it is wrought aboundantly in you. Whence wee learne that thoſe that are called to the knowledge of the truth, and are endued with excellent guiftes, of faith, hope, and loue &c. are they, for whom wee ought moſt eſpecially to pray, and as they are lift vp higher, by the Lord to heauen (as it were) to be as ſtarres to the reſt of the world, by ſo much the more are we to pray for them, that they may ſtand in the truth, and be daylie increaſed in the guiftes of God. And this is a common thing often obſerued and mentioned in the Scripture, that thoſe, whom God hath aduanced with graces, he will be further gratious to them, and therfore we are more to regard them in our prayers. And therfore our Sauiour ſaith, thoſe that haue ſhall haue more aboundantly. And the ſame we ſee verified, that he that hath 5. tallants hath gained 5. more, he that hath gained 2. hath two more, he that hath one, hauing hid it, and being iudged to haue it taken away, the King commandeth it to be giuen to him that had 5. and they obiect that he hath 5: he anſwers, he that hath, ſhall haue in aboundance. And Saint *Iames* ſaith, God giueth *without vpbraiding*, he giueth without grudging or repining, or calling it in their teeth, which receaue of him: for he doth not as men, who hauing beſtowed much on a man, if he come againe, he will

Doctrine.

Luk. 8. 18.

Luk. 4. 19. 24. 26.

Iam. 1. 5.

lay it in his diſh, that he hath beſtowed on him allready, this and this, and ſhall he giue him more? but the Lord doth not ſo, but to whom he hath giuen much, he will yet giue more. And therefore the Lord in ſome ſort doth after the manner of men, from whence the prouerbe of our Sauiour is taken, that when men are rich, others will giue great guiftes vnto them: but the Lord doth after a farre other manner: for the Lord feareth none, neither is beholdẽ to any, as men are to thoſe, that are greater then they, and therfore for that cauſe beſtoweth not his guiftes.

Reaſons ſhewing that thoſe, that haue grace, ought eſpecially to be commended to God.

The reaſons why they, that haue receaued graces from God, are more ſpecially to be prayed for, and that thoſe, that are entred into the liſts of Chriſtianitie, are principally to be recommended vnto God, are diuers, and worthy to be conſidered. The firſt is in regard of themſelues, for though they haue receiued, yet they ſtill want, and therefore they are not ſo much to regard that they haue, but alſo to regard that they want: for vnles a man doe looke to his wants and corruption, though he haue but one little grace, he will be lifted vp againſt God and againſt men, and therefore to be prayed for. As we ſee in Poperie, that howſoeuer they haue no guiftes, but naturall and common, yet are they puffed vp in the pride of their hartes, in this regard, that they boaſt they can merit at Gods handes. And therefore we are to conſider that in thoſe, that haue the greateſt guiftes, there are great wants, and cauſes of humiliation, for which cauſe they haue need to be prayed for.

Reaſon. 1.

2. Another reaſon is in regard of other men, leaſt they be lifted vp aboue others: which is done, in that by ſeing our owne weakeneſſes, and infirmities

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we may be kept from not being lift vp againſt others, and in regard of their infirmities to contemne them. And therfore the Apoſtle ſaith, if any man be fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch an one with the ſpirit of meekeneſſe, conſidering thy ſelfe leaſt thou alſo be tempted. And therſore it is neceſſarie, to ſee our ſinnes, that we maybe the more able to beare with the weakeneſſe of others. Gal. 6. 1.

Thirdly in regard of the enimie, for thoſe that are entred into Chriſtianitie, and are indowed with the graces of God, and are entred into the Goſpell, and profeſſion of God and godlineſſe, the deuill is moſt buſie to preuent the ſame, and to ſow tares by and by after good ſeed is ſowne. 3. Math. 13.

The Church being with child, that is, deſirous and taking paynes to bring forth Chriſtians, and children vnto God (for it asketh great paynes to beget a Chriſtian) we ſee the deuill is waiting and leering to deuoure them, when they come out, as the kite houereth ouer the chickens, to deuour them, when they are young. So the deuill is ready to deuour the children of God at the firſt when they are young and tender, and new borne: for when they are ſtrong, he doeth not ſo much aſſault them. Apocal. 12.

Fourthly, a principall reaſon, why we are to pray for them is, becauſe a Chriſtian by reaſon of his profeſſion (as it were) carieth in his forehead that name of God, and therefore the falles of him, more then of any other, doe tend to the diſhonour of God, and are turned againſt God himſelfe. Indeed it is a ſhame that the fall of the ſeruant ſhould be layd vpon the Maiſter, for if a maiſter or father hauing laboured to bring their ſonne or ſeruants vp in the feare of God, 4.

it is a ſhame that the fault ſhould be laid on the Parent or Maiſter: for we vſually ſay, if one thus brought vp, doe fall in his life, their parents or Maiſters haue done their part, but he is an vngracious child, or ſeruant. But men doe not ſo to God; for if any of his children fall, they lay it ſtraight and impute it vnto God himſelfe. And therefore we ought the more to pray for them, that are exalted by the Lord, that by their fals the Goſpell of God may not be diſhonoured. And as they are placed in higher place, and are indewed with greater guifts, ſo the more earneſtly we ought to pray for them. And therefore let vs examine whether, when we haue a Miniſter to enter, and come vnto vs, to inſtruct vs, we haue commended him to the Lord, or whether we haue beene thankefull for any bleſſing, that we haue receaued by our Miniſter.

Doctrine. We (ſaith the Apoſtle pray) if the Miniſter pray for the peoples increaſe and growing forward, much more ought the people to pray for themſelues, for the going forward in graee, that the good word begunne in them ſhould increaſe, and proceed till it be ripe.

Doctrine. Thus much of the cauſe, the prayer followeth, for all things neceſſarie for a Chriſtian. All good things whatſoeuer we haue come from God, we haue of our ſelues no knowledge of God, nor of the graces of God, no ſtrength to enter or continew in the wayes of God, but we muſt haue it from God himſelfe, which is proued by the Apoſtles praier: for none pray for that, they haue themſelues. And therefore we ſee here the opinion of the Philoſophers vayne, yet in one part true, in that they held none ſhould pray for that they had, but in that they prayed

not

nue for vertues, becauſe (ſaid they) men haue vertues of nature, and therefore they prayed to their gods onely, for thinges of this life. But their opinion is fals, that *any vertue is of nature*: for we haue no good thing in vs by nature, but by the guift of God. But we learne that *whatſoeuer good thing we haue is of God*, eſpecially, which concerne the kingdome of God, & therfore to be often asked of him alone. This ſerueth to confute the error of Popery, who will make our ſelues to haue free will to good, or any good things of our ſelues. And not onely to confute the opinion of Poperie but the practize of Popery in vs ſtill: for though in our iudgement, we nouriſh not that opinion of Popery, but confeſſe, and approue and acknowledge theſe graces proceede from God yet in our hearts and practiſe wee nouriſh it: when as we do not vſe the meanes of increaſe in the graces of God in vs, in praying, in diligent hearing the word, and vſing and frequenting the exerciſes of religion, which is the moſt dangerous thing of all. He deſires firſt that they may be filled with all knowledge: this is the firſt thing in Chriſtianitie, that a man haue knowledge and vnderſtanding; for though a thing be good, yet being not of knowledge, it is euill to him that doth it. This knowledge, is ſet out by two wordes, the one ſignifieth to iudge betweene things, what is good, what euill, what is holy, what prophane. And not onely he requiers to iudge of the things themſelues, but of the meanes which are to be vſed for the doings of men. For men often diſcerne and iudge well the things, but fayle in the meanes: *Sarah* ſhe beleeued well and iudged well, that there ſhould be a bleſſed ſeed, but ſhe iudged euill, and fayled in the meanes, for ſhe diſpaired in her ſelfe

1. Cor. 4. 7. Iam. 1. 17.

Note.

Gen. 18

being old, and therfore gaue to *Abraham* her maid. So *Rebecka* ſhe iudged well of the bleſſing, which ſhould be to *Iacob*, better then *Iſaac* did, yet of the meanes ſhe iudged not rightly, and therfore abuſeth her husband and maketh her ſonne abuſe him by a lye. Another word is here vſed, which ſignifieth not onely to iudge of the thinges and the meanes but alſo to iudge rightly of the perſons, times, and places with other circumſtances, which is a neceſſary thing in Chriſtianitie. For it is not enough to know of the thinges and meanes to doe them, but of the circumſtances, when, where, and before whom to doe them. As to know to what perſon he is to ſpeake and when &c. As for example. *Abigale* when ſhe ſaw her husband was drunken, ſhe would not reproue him in his drunkenneſſe, but doth it afterward: where we ſee the time is to be rightly iudged of.

1. Sam. 25. 37.

The end of the fifth Sermon.

The ſixth Sermon.

Coloss. 1. V. 9. 10.

9 *For this cauſe we alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that yee might bee fulfilled with knowledge of his will, in all wiſedome and ſpirituall vnderſtanding.*

10 *That ye might walke worthy of the Lord, and pleaſe him in all things, being fruitfull in all good worke, and increaſing in the knowledge of God.*

THath beene ſaid that of this place are two parts: one the cauſe of the prayer, and ſupplication, that *Paul* and his company did make, the other the prayer it ſelfe.

Of the cauſe we haue heard, and ſomewhat of the petition it ſelfe, and thus farre we haue ſpoken of this notable prayer, the like whereof in ſo few words is ſcarſe to bee found in the Scripture.

Hauing vnderſtood what is the firſt point of Chriſtianity to haue knowledge, & *to be filled* with knowledge, which is a Metaphor taken from veſſels, which are filled ready to runne ouer: So the Apoſtle requireth of all men to be *full of knowledge*. And therefore the Prophet ſpeaking of the time of the Goſpel,

Eſay 19. ſaith: men ſhall be as the waters, which ſhall euer regorge of their waters to the fields. And therefore we may condemne the Church of Antichriſt, which were ſo farre from nouriſhing knowledge, as that the chiefe point of their religion, was to mainetaine ignorance.

But let vs come to our ſelues, let vs examine whether wee bee able to diſcerne betweene ſweete and ſower, nay, betweene that which hath a ſhew of good, and ill, euill from good, and not onely of the fouleſt and groſeſt, but of the leaſt ſinnes, that wee be able to diſcerne them to be ſinnes: this diſcerning ſpirit muſt be in vs: And we muſt diſcerne betweene good and good alſo, which is more good, which leſſe. And in euill to ſee the leaſt euill, that can bee, which euery Chriſtian ought to do. Indeed the world vſually doth not diſcerne of euill things, &c. but Gods children do: for they looke into the ſinne, as a man into a Chriſtal glaſſe, wherein a man may ſee the leaſt moate: Euen as well, as a man can by his taſt diſcerne meates and drinkes. Indeed in matter of meate and drinke wee can ſoone feele whether it be ſweete or ſower, ſalt, or ill-ſauory, and yet in ſinnes though as great as Mountaines wee cannot diſcerne them.

This of the firſt point, the next is, *that they walke worthy of God*: this is another point of Chriſtianity and a farre greater, for knowledge indeed is neceſſary, but with it muſt bee ioined practiſe, without which knowledge is vnprofitable, nay rather hurtful. And it may be ſaid that *a man knowes ſo much in Chriſtianity, as he practiſeth*, if yee bee learned any whit in the ſchoole of Christ, yee haue learned this, to lay downe the old man, the fleſh and ragges of the

Ephe. 4.

old

old corruption, and put on the new roabes of holineſſe, ſhewing that nothing is learned without practize: for when men ſee you practiſe nothing, they ſay you haue learned nothing of the Miniſter. The Prophet, ſpeaking of *Sion*, ſet on a Mountaine, in the time of the Goſpell, ſaith: they ſhall exhort one another to go vp, why? To heare: and to what end? to walke in the way, we are taught. So that we are in Chriſtianity to know how we may practize. Indeed in ſome knowledge, as of the Artes, &c. knowledge may bee profitable without practiſe, but in matters of God and godlineſſe, it is nothing, without practiſe. The practiſe of a Chriſtian is ſet out Eſay 2.

In { Generall, and / Particular

In generall *to walke worthy of God*, what meaneth the Apoſtle by this, we ſhall conſider better of it by comparing it with other places. The Apoſtle to the *Epheſians* ſaith, *Euery man is to walke worthy of the calling, whereunto he is called*: and he exhorts the *Phillipians to walke worthy of the Goſpell*. So that this is ſet downe in three ſorts: *to walke worthy of our calling, to walke worthy of the Goſpell, and to walke worthy of God*. Ephe. 4. 1. 2. Phil. 1. 27.

Firſt, *to walke according to the Goſpell*, ſignifieth, to be ſpirituall and holy, as the Goſpell is holy and ſpirituall. 1.

Secondly, to *walke according to our calling*, is ſpoken by a ſimilitude, taken from men; becauſe in that calling a man is, he will carry himſelfe according to his place. A Gentleman will not walke baſely, as others doe: And a Magiſtrate will doe according to his eſtate, and a Prince likewiſe. And ſhall not the children of God, being called to be children of God, 2.

and the ſonnes of the moſt Higheſt, walke as the children of God. And therefore wee ſee it marked
1.Sam.21.13. on *Dauid* as a reproach, that he did carry himſelfe like a mad-man, in *Achiſh* his Court. And is it not a ſhame for a Chriſtian to carry himſelfe ſo baſely in ſinne? For ſinne is the vileſt thing that can be, it is a moſt baſe thing to bee a ſlaue to ſinne, there is no drudgery ſo loathſome, which can bee compared to it.

3. Thirdly, *to walke worthy of God*, here the Apoſtle declareth that hee that maketh light of the Goſpell, maketh light of God himſelfe, and walketh vnworthy of God. It may bee aſked what that worthineſſe is? It is ſet forth to bee a walking in all manner of pleaſing of God, if we ſtudy to pleaſe God in euery thing, which is a very notable thing: 1 To pleaſe God, then to pleaſe him in all things which wee know: to do that which wee know may pleaſe God, and to ſet our ſelues againſt any thing that wee know may diſpleaſe God, for men vſually doe naturally take delight to pleaſe themſelues, and to ſeeke for thoſe things, which may be moſt according to their owne heartes, pleaſant to their owne eyes. And therefore *Salomon* in *Eccleſiaſtes* ſaith, to the yong man, mocking him, *Go to, Reioyce ô yong man in thy youth, and*
Eccle.11.9. *walke in the wayes of thyne heart.*

Another ſort of men walke to pleaſe the world, and care not what they may doe, ſo they may pleaſe
Gal.1.10. thoſe, whoſe fauour they deſire; but *if I ſhould pleaſe men, I ſhould not bee the ſeruant of God*, ſaith the Apoſtle, And as wee are to pleaſe God, ſo, *in all things wee ought to doe it*, at the leaſt to *wreſtle and ſtriue* with our ſelues to the obedience of Gods will in all things. And if in doing the will of God, the world bee diſ-

pleaſed,

pleaſed, wee need not to care, but to goe forward: For al-be-it the Apoſtle ſaith, as much as wee can with pleaſing God wee are to pleaſe all men, yet if wee cannot pleaſe men, but diſpleaſe God, wee are not to care for mens diſpleaſure in regard of Gods: for Saint *Paul* ſaith, *I care not for mans iudgement.* Rom. 15. 1. Cor. 4.

Examine our ſelues, therefore we ought, whether wee pleaſe our ſelues, or the world, more then God, or no.

It followeth, *Being fruitfull in all good workes*, that is, bringing forth euery good fruite; this is the ſame with the former, but it explaineth the other by a Metaphor, if we bring forth good fruite in euery good worke, where hee compareth men to *fruitfull creatures*, as *ſheepe*, eſpecially bringing forth two lambes, or to *trees* bringing forth good fruite. The children of God are in *Eſay*, called *Okes* of righteouſneſſe, in that they are ſtrong and ſtand againſt all temptations and tempeſts: And like Okes in ſteadineſſe of profeſſion: So alſo in regard of the excellent fruite, they are compared to the *Vine*, which is accounted in the Scripture of all trees a moſt excellent tree, and moſt profitable, ſweete, and pleaſant, as alſo plentifull, and therefore in regard of the goodneſſe and aboundance, we are to like of it. And therefore our Sauiour ſaith: *I am the Vine, and my Father the Huſbandman* to dreſſe the Vine. And the Vine is ſingular and moſt excellent in regard of the fruite, for elſe it is good for nothing, not for to make a pin, but for the fire: ſo Chriſtians, which profeſſe God and the Goſpell, if they bring forth no fruite and pleaſe not God, they are the worſt of all men, worſe then the Iewes, Turkes, and heathen, let them brag

Verſe 10. Eſay 61. 3. Ioh. 15. 2. Ezek. 15.

brag what they will of the word, and Sacraments, &c. And they muſt bring forth much fruite, *viz.* in euery good worke, and therefore it is ſaid the Father doth trimme that Vine, to make it bring forth *more fruite*, It was required alwaies that the children of God, ſhould bring forth fruite, but much more in the time of the Goſpell. And therefore the Prophet ſaith, the leaſt, baſeſt, and weakeſt of the people of God, at that time ſhall be as *Dauid*, and he that is as *Dauid* ſhall be as an Angell of God. Wee know how valiant and couragious *Dauid* was, ſo ſhall the weakeſt in the Goſpell.

Iohn 15.2.
Zach. 12.8.

Verſe 10. To increaſe in knowledge, is another point of walking worthy of God, as to bee endowed with the graces of God, ſo to encreaſe (both the Miniſters and others) in the knowledge of God, that is, in the knowledge of the will of God, and to bee quicke-ſighted in the ſame. In the beginning of the booke of *Prouerbes* there is a ſaying, which may bee referred to all the Scripture. That the *Prouerbes* of *Salomon* are ſuch as the leaſt child, that hath wit, and the hardeſt man of capacity, *the ſimpleſt*, may profit by it to knowledge, and there is not the wiſeſt man in the world, but may learne wiſedome thereby, and may wax more wiſe, and ſo it is to bee ſaid of all the bookes of the Scripture.

Prou. 1.4.

Obiection. If they bee full, then they neede not to increaſe?

Anſwer. There fulneſſe is not a perfect fulneſſe, for we know in part, &c. For as there is a great difference between the vnderſtanding of a child, and of one of riper yeares, ſo we are not alwayes to be children in Chriſtianitie.

1. Cor. 13.

There is (as we haue heard) required of vs know-

ledge

ledge and practize. Laſtly, there is beſides theſe, *Conſtancy*, to continew in the good thing, we know and practize: and yet noe ſtrength is of our ſelues; the Apoſtle tels vs where we muſt haue ſtrenght, in the power of God, in his glorious power, for we haue ſore enimies, for firſt wee haue a corruption within vs, which is compared to an exceſſiue lumpe of fleſh, and fat hanging on vs, which we cannot caſt of at our pleaſure, which we might do, if it were tyed only at our backe, or girdle, and therefore we muſt haue ſtrenght to carrie it and to weld it. Heb. 12. 1.

The world alſo is ready by tentation, by illuſions, examples, and diſcouragements, to hinder vs: And the deuill being a ſtrong enimie laboureth to circumuent vs, and therefore we had need to haue this glorious ſtrenght from God, which we cannot haue of our ſelues.

And hauing entred a good courſe, it becometh vs to goe forward. For better not to begin, then hauing entred not to proceed.

Laſtly, we muſt haue long *Patience* to beare the things which come hard vnto vs, whether they be greiuous or of long continuance, as the word ſignifieth. And that with ioy and comfortablenes, as the Apoſtles, when they had been whipped, and ſcourged, reioyced greatly that they were accounted worthy to ſuffer for CHRISTS ſake. Verſe. 11. Act. 5. 41.

The end of the ſixth Sermon.

The seuenth Sermon.

COLOSS. 1. V. 12. 13. 14.

12 *Giuing thankes vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light,*

13 *Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdom of his deare Sonne,*

14 *In whom wee haue redemption through his blood, that is, the forgiuenesse of sinnes,*

UNTO the prayer that the Apostle made for the *Colossians* he doth now adde the *Thanksgiuing*, which ought not to be seperated: whereby he setteth forth the saluation, which is offered vs in CHRIST. As if the Apostle should thus speake.

Verse. 12. And as we giue not ouer praying for you, so doe we not cease to giue thanks to God the father, because it is he, which by his holy spirit hath made vs fit, to haue a parte in the inheritance of Saints, whom whether we consider, as they are in the world by reason of their perfect blessednesse, may well be said, that they are in light. This part of our inheritance

13. standeth first in that God hath with a mercifull hand

pulled

pulled vs out both of the preſent darkeneſſe of ignorance, and diſobedience, and from that which is to come, euen the fearfull puniſhment of them both. And ſecondly it ſtandeth in that the ſame God hath tranſlated vs into the kingdome of his moſt deare ſonne, which being here begun in *This life*, ſhall be accompliſhed in the life to come. In which his deare ſonne we haue a full redemption, whereof one part is our iuſtification, which we haue allready receiued, wayting for that which remayneth, euen the redemption of our bodies. All which redemtion is purchaſed vnto vs in the obedience of the Sonne: which obedience was moſt ſpecially and moſt ſignally declared in the ſheadding of his blood.

Here are two things to be conſidered, the Actors of ſaluation comming from. { *God ſimply conſidered in the three perſons verſe.* 12. 13. } { *Chriſt, God, & man, verſe.* 14. }

So that the ſcope and driſt of the Apoſtle is to ſet forth vnto vs the ſaluation prepared for vs, ſet forth in 2. ſorts, one is proceeding from God the father by his ſpirit, the principall working cauſe,

And by CHRIST IESVS the materiall or meritorious cauſe of our ſalutatiō. For the 1. what God the father by his ſpirit hath done for vs, it appeareth in that he, *viz.* That God the father hath fitted vs for a portion among the Saints in light.

So that ſaluation is a portion among Gods Saints, which portion is in light, where we ſee that the ſtate of Gods children is compared to a part or portion, and that by lot. *viz.* an inheritance, as it was by lot, it is ſo ſaid, becauſe that in the old law the people of God vſed to deuide their inheritances by lot, as in the

deuiding

deuiding of the Land of *Canaan*. Which *Ioſuah*, and the Preiſts, and the cheife Elders did caſtlots for the inheritance of the Tribes.

Doctrine. Seing that it is an inheritance, it ſheweth that it is by grace, and not by any merit. For euen as the father giueth the child his land, and inheritance, not for any deſert, but for his loue to him, though hee neuer deſerued, nor neuer will deſerue ſo much at his handes, and if it ſhould be of deſert, it might be that the ſeruant ſhould cary it away from the child, which may peraduenture before haue gotten for his Maiſter the beſt part of the inheritance, or which may haue ſaued his Maiſters life, and therefore the child hath not the inheritance of deſert. And ſeing it is no ſtepand, but an inheritance, which we haue of God, we do not deſerue it.

Doctrine. Againe, here we learne that ſith our inheritance cometh to vs by lot, wherein God onely ſitteth, iudgeth and directeth, it is not by any labour of ours, but onely by the grace and fauour of God alone. Sith then it is ſo, let vs ſee what our duty is, for as the Pſal. 16. Prophet ſaith, the Lord is my lot, my portion, it is a fayer and beautifull inheritance, and hath fallen vnto him in an excellent ground. And ſeing our inheritance is the ſame with *Dauids*, and as excellent as his 1. Peter. 2. was; and yet it is more notably ſet forth 1. *Peter* 2. That whereas the Iewes were ſcattered from their inheritance into *Ponrus* &c. This is now troden downe vnder foot by wicked men, this cannot be ſo. 1. Peter 5. Againe that is faded and decayed, this can neuer decay and periſh, and therfore ſeeing our inheritance is ſo excellent, and ſo precious; whatc are ought we to haue to keepe it and maintaine it? for as we vſe in prouerbe, *It is my free-hold*, and therefore I muſt

looke

looke to it: ſo ſeeing this our free-hold, wee are to haue ſpeciall care, and regard aboue all things to keepe it ſure.

He hath fitted vs for this, wherein he doth plainely teach vs, that there is no readineſſe, aptneſſe, and fitneſſe in our owne nature, and therfore we muſt haue our fitneſſe from God: A man is fit for his fathers inheritance: but for Gods inheritance we are not ſo, for wee are (euen all the world, in regard of Gods matters) naturally but blind borne. Againe though wee had our ſight, yet we are lame and cannot reach ſo much as a hand to it, nor go one foote to it, and haue both theſe naturally, and therefore cannot by vs bee cured, as the blind man ſaid. Againe, which is more, we are dead in ſinne, and therefore muſt bee new creatures, which wee cannot make our ſelues. And therefore the Apoſtle ſaith, that we are not able to doe good, becauſe wee are not apt, nor fit to doe good, and therefore what fitneſſe ſoeuer we haue it commeth from God: And this ought to cauſe and ſtirre vs to thankfulneſſe vnto God, as the Apoſtle heere doth. For ſeeing we are both made fit by God for his inheritance, and ſeeing hee hath beſtowed it freely vpon vs, therefore wee are the more carefully to bee thankefull, which wee ſhould not bee bound to doe, if it were of our ſelues. What this inheritance is hee ſheweth in making it conſiſt of two parts.

Eſay 42.7.

Iohn.9.

Eph.2.1.

2.Cor.3.

1. Pulling vs out of darkeneſſe. 1.

2. Carrying vs into the Kingdome of his beloued Son. 2.

(*Pulled vs*) Thereby ſheweth that hee vſeth great ſtrength to deliuer vs, which confirmeth to vs the doctrine before, of being vnable our ſelues to do. And therefore he deliuers vs, and puls vs out as of a priſon,

which are vſually darke. And more notably he ſaith,
Eſay 42. that he *puls vs out of the pit without water*, ſetting down
Zach.9.11. and comparing this priſon to a pit or dungeon, wherein is onely dirt, wherein wee ſticke, where is no water, where hee deſcribeth our damnable eſtate, for ſeeing we are caſt into ſuch a priſon, but eſpecially being caſt by God himſelfe, in his iuſt iudgement, how is it poſſible that wee ſhould deliuer our ſelues, and therefore our Sauiour ſaith: *No man can come to*
Ioh.6. *me, but he muſt bee drawne by my Father*. A man may bee in priſon. and haue no will nor affection to come out, and therefore it maketh to the glory and praiſe of God, in doing the whole worke of our Redemption. And if, after the Church is called to CHRIST, ſhe findeth ſuch dulneſſe and heauineſſe
Cant.2. in her ſelfe, that ſhee muſt bee drawne, though they haue receiued grace and are drawne out of the pit. How ſhall they haue any ſtrength to get out, which are not yet drawne out of the pit and dirt? So that the firſt part is to be deliuered from blindneſſe, from ignorance, hardneſſe of heart, the wrath and iudgements of God, and condemnation.

The ſecond part is the making vs pertakers of his Kingdome, And as the darkeneſſe wee are deliuered from, is partly in this life, and was after to bee accompliſhed, in hell, if we had not bene deliuered: ſo the Kingdome of God is begunne in this life, and is within vs, and ſhall be perfected in heauen after this life: So that wee ſee thoſe, that are the children of God indeed, will in this life endeauor, to giue obedience to the commandements of God. And therefore though men profeſſe themſelues the ſeruants of God, yet their liues being not according to God, they are no ſubiects of God: For as hee that

will profeſſe himſelfe to bee ſubiect to the King, and yet in his deed will yeeld obedience to the King of *Spaine*, and ſerue him, hee is doubtleſſe a Traytor. So it is with thoſe, that profeſſe themſelues to bee Chriſtians, yet if in their liues and behauiour they do not ſhew forth the fruites of it, they are nothing but Rebels to God, and ſeruants to the diuell, come they neuer ſo diligently to the Word, and Sacraments, &c.

Hitherto we haue heard what theſe two perſons, God the Father, and God the Sonne, haue wrought in our ſaluation. Now followeth the matter of our Redemption, *viz.* in him, *viz.* in his beloued Sonne we haue Redemption, becauſe we haue forgiueneſſe of ſinnes.

Here is ſet forth in whom, by whom, and in what price wee haue our redemption. For many men will confeſſe that they are ſaued by CHRIST, but when it comes to the meanes there they faile: For the enemies of the truth will ſay that they are ſaued by CHRIST, but yet that they are alſo ſaued by their merite and free-will: and they will ſay that the good workes they haue, they haue of God, and yet they haue no good workes at all, becauſe they haue it not by the meanes which God heere hath laid downe. Our Sauiour CHRIST is hee that hath redeemed vs, and paid the price for vs, and that *wholly*.

How ſhall our Sauiour CHRIST be the ſaluation of all men, ſeeing hee was not man at all times, for how can his bloud deliuer a man, when it was not ſhedde? *Obiection.*

His bloud ſhed in due time hath ſuch power and ſtrength, becauſe it is not the bloud of man, but of *Anſwere.*

God & therfore it reacheth to all the times before, it is not onely belonging to them, that come after, but to *Adam* and the Fathers, and therefore it is ſaid that the death of our Sauiour CHRIST reacheth to the former ſinnes.

Rom. 3.

Queſtion. Secondly, how can our Sauiour CHRIST, being but one man redeeme by his death ſo many, euen all that are to be ſaued. For as in wars whē priſoners are taken, one man can redeeme but one man, and therefore how can our Sauiour being one redeeme all the Saints from the beginning to the end of the world.

Anſwere. The Apoſtle anſweres, That *Adam* being but one man, ſeeing his owne ſin, was able to condemne all men, he being but a man and not a God, and therefore ſhall not CHRIST being the Son of God by his ſo many ſuffrings be able to ſaue thoſe that are to be ſaued?

Rom. 5.

Queſtion. Thirdly, our ſinnes deſerue puniſhment eternall, without end, being cōmitted againſt the eternal God, now the troubles of our Sauiour CHRIST were but for a time, he being but about 33 years on earth, how can his ſhort ſufferings counteruaile eternal death?

Anſwere. Anſwere, he was not man onely, but alſo God, and therfore was able, at once, to ſatisfie for al the puniſhment due for euermore to his childrē & ſeruants, for his infinite God-head did ſuſtaine his Man-hood in ſuffering, eſpecially on the croſſe & the night before. Therefore it is ſaid by the eternal Spirit, he offered vp the ſacrifice for vs, ſuffering that, and bearing that, which men and women ſhould haue ſuffered for euer in themſelues.

Heb. 5.

Obiect. of the Aduerſaries. But our Aduerſaries of the Church of *Rome*, obiect we are not ſaued by CHRIST from all our ſins, and therefore they abuſed that place to the 5 of the *Rom.*

expounding

expounding the former ſinnes to be originall and the reſt to be ſatisfied and wrought out by vs. Againe they ſay the puniſhment we are to worke out, he hauing taken away the ſinne originall.

But we haue proues for this againſt them, for ſaith the Apoſtle he is the propitiation for ſinnes, *vic.* euen all. And in *Iohn* he is the lambe of God that taketh away our ſinnes, not that did, but that doth take away, as thoſe *that were*, ſo alſo thoſe, *that are.* *Solution.* 1. Ioh. 2. Iohn. 3.

Againe for that they ſay CHRIST taketh away the ſinnes only and not the puniſhment: they doe greatly abuſe God himſelfe, for in *Eſay* 53. CHRIST hath ſuffered the puniſhment, and therfore this were to accuſe God himſelfe of falſe-hood, and cruelty, that would promiſe the taking away of our ſinnes, and forgiuenеſſe of our dets by CHRIST, and yet would exact the vtmoſt farthing at our handes: what an vniuſt thing were this? Eſay. 53.

They proue this by *Dauid*, that for his ſinnes he was puniſhed, by perſecution at the handes of his Sonne, and driuen from his kingdome, and after it is told him his ſinnes were forgiuen. *Obiection.*

But it were iniury to puniſh ſinne twiſe, Now ſeeing the puniſhment is borne in CHRIST, the children of God are *not puniſhed* (for that were infinit, and could not be ſuffered) but onely *chaſtened.* For ſaith God, *thoſe I loue, I chaſten*, ſo that if it come from loue, it is no puniſhment. *Anſwer.* Reu. 3. Heb. 12.

Againe, from the effect it appeares it is no puniſhment, becauſe it is for their good, on whom it is laid, and therfore no puniſhment. For puniſhments are to deſtruction.

And the Apoſtle in the Epiſtle to the *Hebrewes* compareth all the afflictiõs that God laieth on his ſeruants Heb. 12.

to the corrections, which a father layeth on his child. For a father correcteth his child for two cauſes: firſt that he might be better, for though he doe him neuer ſo much iniury, euen to burne his houſe, yet if he loue his ſonne, he will onely correct him, ſeeking, to bring him to good order.

Another cauſe is that by his example and correction the reſt of his children may be kept the better in awe. Euen ſo the Lord dealeth with his children as a louing Father, chaſtiſing them for their good.

The end of the ſeuenth Sermon.

The eighth Sermon.

Coloss. 1. V. 15. to the 21.

15 *Who is the image of the inuisible God the first borne of euery creature.*

16. *For by him were all things created which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.*

17 *And hee is before all things, and in him all things consist.*

18 *And hee is the head of the body of the Church: he is the beginning, and the first borne of the dead, that in all things hee might haue the preeminence.*

19 *For it pleased the Father, that in him should all fulnesse dwell.*

20 *And by him to reconcile all things vnto himselfe, and to set at peace through the blood of his crosse, both the things in earth, and the things in heauen.*

THe holy Apostle hauing entred into the declaration of the redemption brought vnto vs, sets forth the *Causes*.

First, what God the father hath done for vs: Secondly, what God the Sonne hath done for vs. And now he commeth to a notable description of God the Sonne, to

shew

ſhew vnto vs that in him we haue a full and plentifull redemption. As if the Apoſtle ſhould ſay.

A Metaph. 15. This Christ (that you may know what a plentifull & rich redemption you haue in him, to the end you may reſt in him alone) is thus ſet forth vnto you as foloweth. As touching his perſon ſtanding of both natures, he is the moſt liuely and expreſſe image and caracter of God, not onely of his qualities (if yet there were any qualitie in the God-head) but of his very nature and eſſence. In whom we may behold God, which is inuiſible, and touch him, that is inſenſible, which is the principall heir of all the creatures in the world, in whom we, that beleue, haue right vnto them.

16. For by him are all things created in heauen and earth, things viſible and inuiſible, euen the Angels themſelues, to the worſhiping of whom you are ſeduced. And amongſt them, all, of what degree or place ſo euer they be, whether they ſit in Thrones, or whether they haue Lordſhip, principally, or power ouer other Angels, and all things elſſe, were both made by him and for him.

17. Wherefore he is before all things, and all things haue their continuance, and are vpholden by him.

18. And as touching his office, which he executeth in reſpect of both natures, he is the Head of the Church, which is his body, and he is the firſt fruites and firſt begotten of the dead, not onely in reſpect that himſelfe is riſen, but alſo in that he is the Autor of our reſurrection, which is here begun, and ſhall be perfected in the laſt day, when he ſhall change theſe vile bodies, and make them like his glorious body.

19. For in him it is the good pleaſure of God that the grace of the ſpirit ſhould without meaſure fully dwel.

That

That by him he might reconcile vnto himſelfe all things, making peace by the death of his croſſe betweene God and all men, whether it be they which hauing beleued in him before his comming, are now in heauen, or others, which being on earth, do beleeue in him.

Here there is a deſcription of Chriſt, God, and man, touching his. { *Perſon, whereby hee gouerneth all things.* / *Office, whereby hee gouerneth his Church.*

Summe; a deſcription of the excellency of our Sauiour CHRIST which conſiſteth of two parts.

One touching the gouernment of our Sauiour CHRIST, which hee hath ouer all things in heauen, earth, and hell; the other touching the particular rule ouer his Church.

Firſt he is called the image of the inuiſible God, that cannot bee ſeene by the eye of man. And not onely is ment here but none can ſo much as come to the vnderſtanding of God, by the eye of the minde: But by our Sauiour CHRIST we ſee the God-head, thoſe that were aliue when hee was on earth did ſee the God-head in him: and we ſhall ſee God in him in heauen. This is proued by diuers places. 1. *Tim.* 3. 16. A wonderfull Miſtery, that God which is a light that no man can ſee, which is incomprehenſible, is yet ſeene and comprehended of a mortall man, ſo farre forth as man is able. 1. *Iohn* 3. *None hath ſeene God at any time, nor can come to the knowledge of him, but the onely begotten Sonne of the Father hath reueiled him.* *Ioh.* 14. Whē as one of the Apoſtles ſaith to him, *ſhew vs thy Father*: our Sauiour anſweres, *O* Phillip *haſt*

Ioh. 1. 18. 1. Tim. 6. 16.

thou bene with mee ſo long, and haſt not ſeene the Father. otherwiſe inuiſible. And this is a wonderfull miſtery, and an exceeding mercy, that God, which cannot bee conceiued in the capacity of men, ſhould yet be ſeene of vs.

Queſtion. *Queſt.* Whether in the body and Man-hood, or God-head of CHRIST is it ſeene?

Solution. Not in the Man-hood, for it is too weake to expreſſe the God-head of his Father, and touching the God-head he cannot bee comprehended in himſelfe being equall with his Father, & as incõprehenſible as the Father being one with him. And therefore he is vnderſtood of vs, & is the image of the Father, as his God-head, and Man-hood are both ioined together.

Queſtion. *Queſt.* What great thing is this that CHRIST is the image of God, ſeeing *Adam*, a bare man, was the image of God? And the woman is Image of man, and man is the image of God, euen in this wretched eſtate, and therfore no ſuch wonderfull a thing to bee the image of God.

1. Cor. 11.

Solution. *Anſ.* *Adam* is called the image of God in regard of ſome ſparkles of the image, which God had ingrafted in him, by creatiõ he was not the image of the Eſſence of God, nor had any of his Eſſence. Againe, mã is ſaid to be the image of God, in regard of the rule which God hath giuen him ouer his wife, wheras our Sauiour CHRIST hath in him the Eſſence of his Father, being perfect God, hauing the God-head ioyned to his Man-hood, in one and the ſame perſon.

Obiection. Here we are to anſwere an obiection of certaine heretickes. If he be the image of God, then hee is not God, for the image and the thing is not all one.

Anſwere. *Anſ.* We do not vnderſtand an image heere to be that, which doth repreſent the accidents or lineamẽts

of

of things (as images of earthly things doe) for the images, that are made of a man, cannot represent the Essence, but the accidents and lineaments of the body of a man: but CHRIST is such an Image of his Father, which is the thing it selfe, as the word is vsed in other places. As wee are after the Image of *Adam*, being the thing it selfe. Againe, *Hebr.* 9.23. These things, *viz.* ceremonies, being the shadowes of those things which were the truth, being not the image it selfe: And therefore their argument is a false reason, for the vnderstanding of this; To know how CHRIST is the image of the Father, and of the Holy-Ghost, and of himselfe as God, *viz.* that he in the God-head, and Man-hood did represent the infinite power of God, It may appeare by that in *Iob.* 1. We haue seene him as God himselfe, for in all his words, and workes, and whatsoeuer he shewed such vertue and power, *viz.* euen of God himselfe; He cõmanded the diuels and they came out, commanded the seas and windes, and they obeyed, which none, Angell, or men could euer doe, and therefore there appeareth the image of God. 1.Cor.15. 1.Ioh.2.

Againe, there is an infinite mercy set forth vnto vs in IESVS CHRIST in sauing his childrē, in that by him we are saued. Againe, an infinite iustice reueiled to vs in our Sauiour CHRIST, who hath borne in his owne person for vs the infinite wrath of God, & hath made satisfaction for vs in his owne bloud. And in that one action of his suffering appeared both the infinite iustice, and mercies of God, and therefore the image of God.

This may be considered after this sort, for seeing the Angels themselues stoupe to looke into this mystery, Wee may by this meane example of the pro-

phane Hiſtory ſee ſome ſmall reſemblance of this thing, ſeruing ſomewhat to open it: and yet take heed that with reuerence we conſider this, ſo deepe a myſtery of our Sauiour CHRIST.

This ſimilitude is warily to be vſed.

There is in the Hiſtories recorded, A King, which his ſonne by Adultery hauing tranſgreſſed the Law, and ſhould haue loſt his eyes, by the importunity of the people was intreated not to do it: yet becauſe the King would not haue the Law broken, he found out a way to keepe the Law, and becauſe hee would not haue them to haue a blind King, he put out one of his ſonnes, and one of his owne eyes. Where was iuſtice in that the King would execute the Law, and mercy in ſparing his ſonne, but this was imperfect iuſtice, and mercy.

But in CHRIST both are perfect.

Doctrine. Now in that CHRIST is the image of his Father, this teacheth vs that we are to content our ſelues by the knowledge of the God-head, which is reuealed vnto vs in CHRIST, and by CHRIST, and not to go to ſeeke him any further.

Verſe 15: *Inheritour, and heire of all creatures*, for howſoeuer it be otherwiſe interpreted, yet it ſeemeth rather to be this, becauſe as in the Law, the eldeſt ſonne was heire of all, or of the moſt part of the Fathers poſſeſſions. So CHRIST he is the heire of all, and thoſe that haue any thing, haue it by him, and haue right by him. His father hath put all things vnder his feete.

Pſal. 8. Heb. 1. 1. Cor. 15.

Doctrine. He that hath any poſſeſſion, or power, neuer ſo great, if he haue it not by CHRIST, it is none of his, hee is an vſurper, whatſoeuer he be. And therefore it condemneth them, that get not their goods with good conſciences; Nay though they may come

to

to it by their parents, yet hauing not the teſtimony of the Spirit of God, that he is the child of God, it is not his. Therfore *Pro.* 15. *Better is a little with the feare of God, then great treaſure with trouble.* And this is the reaſon that better a little, with Gods feare, becauſe if he be the child of God, that hath it, it is his owne, and he may vſe it: but if he be not, be he neuer ſo wealthy, he ſhall anſwer the Lord for it, and his iudgement ſhall be the greater for it. For if he, that eateth browne bread ſhall anſwer for it, if he be wicked, much more ſhall he that feedeth and fareth of the beſt, as he abuſeth more of Gods bleſſings, and therefore let them looke vnto it, that haue receiued any from God. Pro. 15. 16 Pſal. 37. 16.

As CHRIST is the Image of God, and heir of all things, ſo alſo it is ſaid, That he made all things. Which he proueth by a deuiſion, whether in heauen or earth, meaning vnderneath, or aboue alſo: and if any make a dout of that, he taketh it away, and ſaith, whether *viſible or inuiſible*, whatſoeuer things were made, were made by him.

Viſible and inuiſible He vſeth this vpon occaſion of an errour in the *Coloſſians*, that they worſhiped Angels, departing from the truth, and therefore the Apoſtle ſtandeth vpon this point, handling Angels, of what order or degree ſoeuer.

Whether *Thrones*, *viz.* ſuch, as ſit in Thrones, or Lordſhip, *viz.* which haue Lordſhip, or whatſoeuer they were, were made by him, and therefore not to be worſhiped, but of that afterward, when we come to the errour; but here we learne how fitting that good order is, how acceptable it is vnto God, in that the Angels, which are with out ſinne, and haue no ſuch need, as we, are not without order and ſeing *Doctrine.* *Vſe.*

they do vtterly order, how much more are we to seeke for order, which are so corrupt and confused? And if inferior Angels, in regard of order, obey those ouer them; much more should we be obedient to those ouer vs. And if wicked spirits, to the accomplishing of their wicked purposes, haue their orders, some to command, some to obey, Therefore much more ought we. And yet here ariseth comfort for vs, that if the wicked Angels obserue order for to hurt vs, yet the good Angels, much more for ouer defense, And the deuils though they are very strong and exceeding subtil, yet it is not to be doubted but by their fall they haue lost much of that strenght, which they had by their Creation.

Note.

The end of the eighth Sermon.

The ninth Sermon.

Coloss. 1. V. 16. to the 21.

16. *For by him were all things created which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.*

17 *And hee is before all things, and in him all things consist.*

18 *And hee is the head of the body of the Church: he is the beginning, and the first borne of the dead, that in all things hee might haue the preeminence.*

19 *For it pleased the Father, that in him should all fulnesse dwell.*

20 *And by him to reconcile all things vnto himselfe, and to set at peace through the blood of his crosse, both the things in earth, and the things in heauen.*

HERE is set forth as we haue heard in these and them that went before the description of our Sauiour CHRIST, of his excellent and glorious estate consisting in the description of his { *Person*, *Office*.

The Person of CHRIST standeth of both natures, both of the God-head, and man-hood; for those things here spoken can neither

belong

belong to the God-head a part, not to the man-hood a part.

The laſt point ſpoken of out of the beginning of this part we are to conſider further of, *viz.*, touching the Angels, called here powers, dominions, principalities &c. Where we obſerued, that ſeing there is ſuch an order among the Angels, ſuch excellent creatures, haue ſome ſuperiours, others inferiours. And for ſo much as Angels are ſubiect to higher Angels, much more ought men to be ſubiect to their Gouernours and Princes, hauing far more need. This was for inſtruction. An other point for conſolation was deliuered vpon this queſtion; whether the bleſſed Angels haue more ſtrenght then the deuils.

Note. *Anſwer.* Notwithſtanding the deuils haue great power and ſtrenght and do great things: yet they haue not ſuch wiſedome, ſuch power, nor ſtrenght to do miſchiefe, as the good Angels haue to defend the children of God. The reaſon is, that as men falling from their eſtate loſt much of their wiſedome, wit, ſtrenght &c. Euen ſo the wicked Angels are by their fall diſhabled of that power, and wiſedome, and ſtrenght in compariſon of the bleſſed ſpirits, for further proofe of this reade *Apocalips* 20. 2. One Angel (not ſaid to be an Archangell, or principall Angell, but a meaner Angell) is ſaid to take the dragon, the principall deuill (by the necke as it were) and bind him. For when as the deuill, at the increaſe of the Church, about 30. yeares after the aſcention of our Sauiour CHRIST began to rage mightely againſt the Church of God, and would haue cleane deuoured it, had not the Lord laid him on his backe. It is ſaid that an Angell tooke him, and bound him vp for a 1000. yeares.

He

He proceedeth to ſet forth the excellency of our Sauiour CHRIST, in that he ſaith, *by him were made all things*, where is noted the excellency of his perſonage, that he muſt needes be indeed a meete and ſufficient one, for the great worke of the redemption, becauſe he was the Creator of all, and if that was ſuch an excellent worke, then the Spirituall recreation & regeneration is a farre more excellent thing, and can be performed by none, but by ſuch a one, which was God. And therefore condemnes the Papiſt, which is ſo wretched to take vpon him power to redeeme himſelfe, and to helpe himſelfe to heauen. Nay to helpe others by his good workes, as they call them of ſuper-errogation, or rather to be called of *ſuper-arrogation.* *Verſe 16.*

But is there any man that by his good workes can create himſelfe, or helpe in any part to the creation of himſelfe? Much leſſe then is a man able to do any thing in the matter of his redemption: As being not able to do any good thing: thus the Lord hath called and regenerated him. And as all the worke of our Creation dependeth on God, as here it is proued, ſo euery part and iot of our redemption is in God, and by God alone. For howſoeuer, before wee bee called we haue life of body, and motion, yet toward the Kingdome of our Sauiour CHRIST, we cannot moue a foote, till the Lord bring vs

He hath the preheminence, and all things are made for him. *Verſe 17.*

Where wee ſee, that our Sauiour CHRIST is the *Alpha* the beginning that made all, and the *Omega*, the end of all, for whom all things are ordained. And therefore how dare any challenge him, or reaſon and diſpute againſt him? Shall the pot ſpeake againſt *Doctrine.*

Rom. 9. 20. Pro. 16. 4. the Potter? For did not hee make all, and did not hee make them to his glory, as it pleaſed him, whether to glorifie himſelfe in their ſaluation or deſtruction? and therefore what is it, that wretches dare reaſon with God, why he made man to deſtruction?

Iſa. 45. 9. But ſaith the Prophet, let the ſheard reaſon with the ſheard, not with the Potter, and yet the Potter giues onely the forme, not the matter, but God maketh both the matter and forme.

Note.

Verſe 16. *Doctrine.* *All things are for him, viz.* our ſelues, our ſoules our bodies, our honour, credit, children, goods, wit, ſtrength, &c, are not to ſerue for our ſelues, for our owne pleaſure and delight, to vſe as wee liſt, much leſſe for others, but onely for the Lord, and for his ſeruice.

Vſe. This therefore condemneth them, which vſe their wits, honour, &c. for to ſerue themſelues, and vſe the bleſſings of God for their owne luſts, but if we will not ſerue God with thē, he will make vs to ſerue him in our deſtruction. On the other ſide, if we honour him with them, he will ſerue and honour vs, as it is in the Goſpell, that *the faithfull ſeruant the Maiſter will cauſe to ſit downe, &c.*

Luke 19. *Verſe* 17. *By him all things ſtand,* As he created all things, ſo hee keepeth and preſerueth all things, The heauens are kept, the earth ſtayed in the midſt of all, without any prop, onely by the hand of God, and of the Sonne of God, for liuing creatures, *Acts* 17. *In him all things liue, moue, and haue their being.*

Heb. 1.

Vſe. And therefore if wee will haue comfort in our liuing heere, wee muſt looke to haue it continued of him, and by him alone.

Vſe. And if by reaſon that wee are created, and preſerued by him, it is matter ſufficient to incourage vs, to

be

ready to glorifie God: Then much more ought our hands to bee ſtrengthned to glorifie God, we being alſo re-created and borne againe: And therefore to imploy our knowledge, wiſedome, ſtrength, and all in Gods ſeruice, and that by ſo much the more, as we haue receiued more graces at the hand of God.

Thus much of the firſt part of this Text, The ſecond point of the office of our Sauiour CHRIST, is ſet forth, in that he is called *the Head of his Church.* Which wee will come vnto, when wee haue vnderſtood the reaſon, why our Sauiour CHRIST which is the firſt begotten of the creatures, &c. is heere ſet downe.

This is to proue vnto vs that our Sauiour CHRIST is the fit and ſufficient *Meſſiah*: for firſt, becauſe he is the image of God, heereby it is proued that by him onely, being in the boſome of his Father, Gods will is reueiled vnto vs.

Againe, he is called *the heire of al things*: for elſe how could he make vs the inheritours of the things of this life, much leſſe of heauen.

Againe, he is called *the ruler of al things*) for were not he controuler of the Angels, of the heauens, of the earth and of all things, that ſo hee might ſubdue whatſoeuer ſhould riſe againſt the ſaluation of his children, they ſhould bee diſcouraged. *Iohn* 17. *Hee hath the power of all fleſh, to maiſter whatſoeuer ſhould ſet it ſelfe againſt the ſaluation of his Church*: and theſe are the cauſes, why the Apoſtle laboureth to ſet downe the excellency of our Sauiour by all theſe points.

Head of the Church, Here is ſet forth the office of our Sauiour CHRIST, the Church being his body, *id eſt*, the Myſticall body of CHRIST.

One office of our Sauiour Christ, as he is the Head of his Church, is to be the Prophet: because as from the head commeth wit and light, to all the members, so all instruction of the Kingdome of God commeth from Christ.

Secondly, he is the Priest, as he is the Head of his Church, because as from the head commeth all the life, and sense by the Arteries: euen so by Christ, as the Head, all spirituall life floweth.

Thirdly, as the head ruleth all the other parts, so Christ is King ouer his Church, to rule and gouerne them after his will, signifying that whatsoeuer good the Church hath, commeth from Christ.

For this cause he is called the *roote*, not the sprigge of *Dauid*, because, whatsoeuer good thing *Dauid* had, hee receiued from Christ. And hence it is that he is called in *Iohn*, a *Vine*, in whom all the branches meete, and of whom they receiue life, so that if they be cut of, they must needes die.

Ioh. 15. 1.

He is called the Head of the Church, after, in this Epistle, and in the Epistle to the *Ephesians*, where it is said to be *his body, euen the fulnesse of him, that filleth all, in all things*, where is set forth the loue of our Sauiour Christ, that howsoeuer he perfecteth all things, yet he himselfe is not willing to be perfected without the Church.

Ephe. 1. 23.

Here then we learne, that as we draw life, and all our life from him alone: So wee are taught that hee alone is the Head of the Church, as hee hath bene proued before, by that he is the image of God, and created all things, &c. And therefore hee that will challenge the Head of the Church, must challenge himselfe to bee the image of God: must bee

Doctrine.

before

before all things: muſt bee hee, that hath created all things.

And therefore this muſt needs be a blaſphemous thing to attribute this to *Peter*. That howſoeuer he was an excellent man, yet he neuer arrogated this to himſelfe. And we ſee that the wiſedome of the holy Ghoſt, making *Peter* ſuch an excellent inſtrument of his glory, & fore-ſeeing the wretched abuſe of *Peter* to follow afterward, that he ſhould by reaſon, that he was ſuch a worthy man be more eſteemed, then he ought, doth neuer ſet forth any excellent thing in *Peter*, but ſetteth forth alſo with all very notable and great, ſpeciall faultes, and blots, and blemiſhes in him. As when he had made that worthy confeſſion of his faith, concerning our Sauiour CHRIST, which our Sauiour commended, he preſently is brought in to diſwade our Sauiour from ſuffering, which was as much as from the worke of redemption, for which cauſe our Sauiour rebukes him ſharply, and calls him Satan, *get thee behind me Satan*. And againe, when that he would by reaſon of the ſtrength of his faith walke on the ſeas, he ſhews, as he ſhewed his great faith, ſo his great infidelity. And alſo, whē he bragged that he would ſuffer with our Sauiour, he moſt ſhamefully denied and forſware him. And after all this was taxed by *Paule* for a point of hipocriſy.

Note.

Math. 16. 23. Mark. 8. 33. Math. 14. 28. 31. Math. 26. Gal. 2. 11. 12. 13.

And if this cannot without blaſphemy, be giuen to *Peter*, who for all his great infirmities was an excellent Apoſtle of our Sauiour CHRIST, much more blaſphemous is it to impute it to the Pope, a moſt wretched man.

And if they ſay the Pope is a *Miniſteriall head* and deputie, what needeth CHRIST to haue a deputy *being preſent himſelfe*. Therfore *Iohn* 14. and 16. I

Math. 28 20.

leaue my ſpirit, and therfore if he haue any deputie, it is his owne ſpirit.

Verſe. 18.

The beginning and firſt begotten. Beginning 1. the fruites (*firſt begotten*) 1. both himſelfe roſe, and is the cauſe of the reſurrection of all the children of God. *Iohn* 11. *I am the reſurrection* 1. the cauſe of the reſurrection of his children. For as he is God, he is the cauſe of the reſurrection of all men. But as he is the mediatour and head of the Church, he is the cauſe of the reſurrection of his Church. For if the head riſe, the body muſt needs follow. And therfore, as by one man all men fell, ſo by one, all (*viz.* that are ſaued) riſe againe.

1. Cor. 15. 20.

Iohn 11. 25.

Note.

1. Cor. 15. 22.

A part of this reſurrection is in this life, by mortification and quickening wrought in them, which ſhall be perfected at the laſt reſurrection, when they ſhall riſe in glory. Indeed then the wicked ſhall riſe, but by the generall power of his God-head, not by the perticuler power of vertue or his medi[illegible] *fullneſſe dwelleth*: this hath been ſpoken of in [illegible]14. verſe, we will onely ſpeake of that, not then handled.

Note.

It pleaſed: it is onely ſo to be ſet downe, for *the father* is not in the Greeke: howſoeuer it be of Diuines thought to be ment of the father: yet it ſeemeth rather to be vnderſtood, that it pleaſed God the father God the Sonne *himſelfe*, and the holy Ghoſt.

Verſe. 20.

Againe, by reconciling is ment to reconcile, not to his father onely, but to himſelfe, and to the holy Ghoſt alſo.

An other point, not obſerued before, in that he ſaith, *by himſelfe*, which may ſeeme to be a ſurpluſage of words, but in regard of the corruption that ſhould ariſe, he ſaith that this ſacrifice is to be offered *by himſelfe alone*, where we are to be referred to

the

the further proofe of it in the Epiſtle to the Hebrewes, where the Apoſtle ſaith that CHRIST hath, *By himſelfe purged our ſinnes.* Heb. 1. 3.

All things. *Queſt.* Why not *all men?* for men onely are ſaued and reconciled vnto God, hauing been his enimies. *Queſt.*

Anſwer. True, for it is not ment of the Angels, nor of the other creatures. And yet all theſe dumbe and vnreaſonable creatures haue reſtauration by the death of CHRIST. For the Heauens and earth and all things ſhall be *renued*, and the ſunne ſhall haue double the light it hath, and therefore the vertue of CHRISTS ſufferings reacheth euen to them. But yet theſe can not be ſaid to be reconciled vnto God, becauſe they were neuer his enemies, howbe it, by reaſon of the ſinne of man, they were pertakers with him of the curſe of God. But by reconciling, *all things*, is here ment *all the children* of God, that are alreadie in heauen, or in earth, or ſhall be to the end of the world. *Solution.* 2. Pet. 3. 13.

The end of the ninth Sermon.

The tenth Sermon.

COLOSS. I. V. 21. 22.

21 *And you which were in times past strangers and enemies, because your minds were set in euill workes, hath he now also reconciled,*

22 *In the body of his flesh through death, to make you holy and vnblameable, and without fault in his sight,*

THE Apostle Saint *Paule* hauing set forth vnto vs the rich redemption of the world by the blood of CHRIST, doth now shew how the same doth agree vntothe *Colossians* themselues.

The Metaphrase.

21 Wherefore hauing reconciled all vnto himselfe, he hath also reconciled *you:* which benefit that it may the better be esteemed, consider what you were, when he reconciled you, *strangers from God*, yea enemies in your very vnderstanding, which is the chiefest, and therefore much more in other parts; which enmity was made manifest by your euill workes. I say now he hath reconciled you (in his humane nature like vnto ours) by his death, to the end he might make you holy, and without spot and blameles in all sincerity as before

22

himselfe.

himſelfe. And this reconciliation know no otherwiſe to belong vnto you; vnleſſe you abide grounded and ſetled in faith, & be not carryed away from the hope you haue had in the Goſpel. The truth wherof appeareth in that ſo ſhort a time it hath bene Preached to all Nations vnder the cope of heauen; of which Goſpell I my ſelfe alſo am a Miniſter. Wherein it ought not diſmay you that I am in bonds, ſeeing I my ſelfe doe reioyce in it: ſeeing alſo it is, not for redemption (which CHRIST himſelfe alone hath wrought) but for the *confirmation* of your faith, and example of your patience. And ſeeing thereby are fulfilled the paſſions, which are yet wanting vnto the body of CHRIST, which is the Church, which muſt bee like vnto CHRIST her Head in ſuffering, that it may be like vnto him in glory. And finally ſeeing it is not for your good alone, but for the good of the whole body of CHRIST which is his Church. Whereof as of the Goſpell I am a Miniſter, & that by the ordinance of God, who hath committed a ſtewardſhip vnto mee, that in you alſo might be fulfilled the word of God; I meane the ſecret of the Goſpell, ſo worthily called, for that it hath bene hidden from all times and generations hitherto, and now is made manifeſt, not to all, but to his Saints: Euen to as many, as God of his good will would make knowne the glorious riches of this ſecret vnto, amongſt the Gentiles; which glorious riches is CHRIST in you, the ſame alone, by whom we may hope for glory; the ſame alſo whom we preach, partly admoniſhing all ſorts of men, partly teaching all ſorts of men all heauenly wiſedome, thereby to preſent men of all ſorts perfectly wiſe and bleſſed through IESVS CHRIST: whereunto I labour ſore, ſtriuing force-

23. 24. *Note.* 25. 26. 72. 28. 29.

bly, which yet would be vnfruitfully, were it not that God worketh by his Spirit mightily, with my Miniſtery.

The ſumme of all is, that the *Coloſſians*, in the generall redemption of mankind by CHRIST, through the working of the Spirit haue their part, vpon condition, if they abide in the truth to the end.

The parts are
1. *A particular application of the common benefits of* CHRISTS *redemption vnto the* Coloſſians.
2. *An exhortation to perſeuerance, that they may bee truely partakers of that redemption.*

The ſumme whereof is to ſet forth vnto vs, the benefit of God beſtowed vpon the *Coloſſians*, to the end that they ſhould be holy.

Wherein we conſider: Firſt, the application of the benefits of CHRIST to the *Coloſſians*: Secondly, the end of this redemption, *that they ſhould bee holy, without ſpot, and vnblameable.*

For the application, it appeareth herein: for when he ſaith, *you hath he reconciled*, he declareth the wonderfull kindneſſe of God towards thē, *viz.* the *Coloſſians*, for though that there be a redemption wrought, yet if the *Coloſſians* could not apply it to themſelues, nor haue any hope that it belonged to them, they were not the better for it; Nay, it is the worſe, when as a bleſſing being abroad, is yet neglected, and not obteined of ſome, when as others get it. And therefore our Sauior CHRIST, ſpeaking to the obſtinate Iewes, ſaith: *ye ſhall ſee the Prophets in heauen, and your*

Luke 13.28.

ſelues

ſelues ſhut out, yee ſhall ſee it, arguing the greatneſſe of the iudgemnt.

Here then we are to learne, to try whether we our ſelues haue any part or portion in the ſame, & whether we be not thoſe, which onely ſhall ſee the ſame, and not feele it in our ſelues, and that we are of thoſe that enioy it, and not ſuch as onely heare tell of it. *Inſtruction.*

For euen as if there ſhould be a thouſand Rebels, and a pardon granted to ſome ten, or an hundred, if a man know not that hee is one of the men, which ſhould bee pardoned, what ſhould it profite him to know there is a pardon? *Note.*

And as if any ſhould heare of a treaſure found, and yet be not ſure that he hath part in it, what auaileth it him? ſo it is in the caſe of our Redemption, when as wee know not that this fauour belongeth to vs. And when as wee onely can ſay that there are ſome that ſhall bee redeemed, and can talke of the ſaluation of others, and not of our owne: how can wee bee truely thankfull? *Vſe.*

This ſerueth to confute the Papiſts, which ſay that this is a preſumptuous doctrine to bee aſſured of our ſaluation. But we ſee the Apoſtle dealeth otherwiſe to the *Coloſſians*, for he aſſureth the *Coloſſians* of their redemption. *Note.*

And it is farre otherwiſe with the poſſeſſion of our ſaluation, then with worldly poſſeſſions, which poſſeſſion may bee loſt, but this cannot bee taken away.

Now againſt the wretched opinion of the Papiſts we out of *Geneſis* 15. and 17. are to conſider, that ſeeing the Lord ſaith, (making his couenant to *Abraham*) *I am thy God, thou art my ſeruant*, why ſhould not

the couenant of God make *Abraham* ſay againe, *Thou art my God, I am thy ſeruant?* Hoſ. 2. 23. *I will ſay to them, which were not my people, Thou art my people, and they ſhall ſay, Thou art my God.*

Queſtion. *Queſt.* How could Saint *Paul* know this, ſeeing there are ſo many deceits, and turnings of Hypocriſy in a mans heart, that a man can hardly know any thing of certaine in himſelfe.

Solution. *Anſ.* The Apoſtle might know, and we may well know, that whereſoeuer God doth ſpread the banner of the Goſpell, there are ſome, that are certainely called and elected.

Indeed there are many that are Reprobates and Hypocrites, but yet ſo long as the Goſpell was there, the Apoſtle might know, that there were ſome Elect.

Doctrine. Hereby we learne, that we are ſurely and vndoutedly to know, that whereſoeuer the Goſpell is Preached, there is a Church planted, and there are people which God hath choſen to ſaue eternally.

Note againſt the Browniſts. Contrarily, this confuteth thoſe, that for corruptions in the Church, will vtterly deface the Chuch of God, and make it to be no Church, and forſake it. For where the Goſpell is Preached by authority from God, there is CHRISTS throne erected.

Vſe. The vſe of this is to teach vs, that when the Lord calleth vnto vs by his word, and ſtretcheth the armes of his Goſpell, to receiue thoſe that come, we are to go vnto him, and receiue him, leaſt if wee doe not, hee cloſe his hands, and with-draw his Goſpell from vs, and leaue vs in a deſperate and miſerable eſtate.

To the further ſetting forth of their excellent

eſtate

eſtate he ſeteth downe their curſed eſtate before. Verſe. 21.

Here then we learne, that to the end we may ſee the excellency of our happie eſtate in CHRIST, we are to ſee what a curſed and wretched condition we were in by our nature. And indeed we can neuer in any meaſure ſee the notable redemption of vs by CHRIST, nor can neuer be thankefull vnto God before that be felt of vs. The full man, ſaith *Salomon*, loaths hony, the ſweeteſt thing. And a man though ſicke, yet if he feeil not his diſeaſe, will neuer ſeeke to the Phiſitian. *Doctrine.*

So it is in our eſtate of ſaluation, that becauſe we ſee not how lothſome we were naturally, we can not diſcerne the wonderfull glory offered. Hence it was that the Papiſts being filled, with their Merits, Dirges, Maſſes, &c. could not ſee the pretiouſneſſe of CHRIST, and therefore ſought not to him. *Note.*

And, we, though we are by Gods mercy deliuered from the ſincke of Idolatry, yet we do not wey ſufficiently our redemption, becauſe we do not ſee narrowly into our ſinnes, nor behold the vileneſſe of them; indeed we confeſſe in generall we are ſinners &c. but the cauſe of our *Froſenneſſe* is for that we doe not ſee the horribleneſſe of our ſinnes.

And therfore we are to ſtudie, and to looke diligently into the glaſſe of Gods word, wherein we may ſee our ſinnes in their proper coulors. Indeed if men be once touched with the ſenſe of ſinne by the hand of God, then will they cry, oh the goodneſſe of God! &c. then they will acknowledge it to be the moſt precious thing that is, to be aſſured of the fauour of God. It followeth.

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Act. 22. 28. of *Rome*, *Liſias* ſaid, *I bought it with a great price.* And ſaith he, dare you beat a Cittizen. But how much more excellent and precious a thing is it to be a freeman in the heauenly Citie of God?

Note. Now if we be Citizens of Gods Citie, then foloweth an other point, that we muſt be ſtrangers from the world. And therefore if we be not ſtrangers from the world, from drunkeneſſe, from our pleaſures, from our riches, &c. we are ſtrangers from God. It followeth.

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Anſwer. True it is God loued vs from the beginning of the world, but that was in regard of CHRIST, in regard of our ſelues he hated vs, we were his enemies: And had it not been for the loue in CHRIST, we ſhould not haue abidden in his preſence, but had been conſumed, and therefore we haue to praiſe God, that in loue he ſpared vs ſo long, till he called vs, and ſent meanes of calling vs. It followeth. Eph. 1. 4. Eph. 2. 1. 3. 12.

Mind: We were enemies therein, which is the principall part of the ſoule, and therefore we were much more enemies in the inferiour faculties, in our groſſe affections, of feare, anger, and in regard of loue, and alſo of our bodie.

Doctrine. We learne that ſeing we are thus enemies, there is nothing in vs but corruption and enmities in our thoughts, words, and deeds. Which is contrary to the Papiſts, which will make vs that we can merit at the hand of God by our good works. But if the tree be corrupt, what ſhall the fruite be? For the reconciliation by CHRIST we haue heard of it before. The end of our reconciliation is in the next words expreſſed: which is ſanctification, which is the end we why are redeemed. This the Apoſtle ſetteth out by the three words. *Doctrine.* Verſe. 22. Luk. 1. 74. 75.

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Doctrine. Here is confuted Iuſtification by good works. For ſeeing good works are the end, and the effects of our ſaluation and come after our redemption, they cannot then be the cauſes of the ſame, and as the fruite commeth after the trees, ſo doe good works after from righteõuſneſſe, which is as the *Tree*, that beareth them.

Phil. VII.

The end of the tenth Sermon.

go to *Sodom*, in regard of wealth, & riches, & therefore our Sauiour ſaith, *Remember Lots wife.* Luke 17.32.

Thus wee ſee the children of *Iſrael* in *Exod.* that though they went out of *Ægypt* with ioy and gladneſſe, yet feeling after want of meate in the wildernesſe, wiſhed to returne into *Ægypt*: and therefore Exod.16.3. Heb.3.17.18. it is ſaid, they ſhould not enter into the Lords reſt: *viz:* the ſpirituall *Cannan*. Let vs beware therefore of Apoſtacy, and that wee runne not in vaine. For it were better wee had neuer profeſſed at all, then hauing once profeſſed the truth, afterward to fall away, 2.Pet.2.21.22. and to returne like a dogge to his vomite:

It is a great matter to enter into the profeſſion of CHRIST, and if wee doe not continue, but depart from it, it had bene better we had neuer knowne, nor profeſſed it. Therefore wee reade in the *Acts* that *Barnabas* admoniſh'd the brethren of *Antioch*, to *continue in the grace of God.* Acts13.43.

One notable degree of continuance is to haue a *purpoſe* to continue: and therefore thoſe that haue not this purpoſe to abide in the truth, come life, come death; but rather purpoſe, if an other time ſhould come, they are as ready for that, as for this, they are nothing but hypocrites, and haue a witneſſe in their owne heart of their condemnation. And we muſt not onely haue a purpoſe, but wee muſt *labour* to bee ſtrong, and *vſe all meanes* for the confirming of vs, calling on the name of God for it. For *Peter* had a purpoſe indeed not to deny CHRIST, but to ſtand for him: but yet he denied him groſly, becauſe he did not call earneſtly vnto the Lord for ſtrenght, neither did vſe the meanes of abſteyning himſelfe from danger before hee was called, but would needs runne into danger to the high Prieſts houſe, and leane too much *Note.*

the couenant of God make *Abraham* ſay againe, *Thou art my God, I am thy ſeruant?* Hoſ. 2. 23. *I will ſay to them, which were not my people, Thou art my people, and they ſhall ſay, Thou art my God.*

Queſtion. *Queſt.* How could Saint *Paul* know this, ſeeing there are ſo many deceits, and turnings of Hypocriſy in a mans heart, that a man can hardly know any thing of certaine in himſelfe.

Solution. *Anſ.* The Apoſtle might know, and we may well know, that whereſoeuer God doth ſpread the banner of the Goſpell, there are ſome, that are certainely called and elected.

Indeed there are many that are Reprobates and Hypocrites, but yet ſo long as the Goſpell was there, the Apoſtle might know, that there were ſome Elect.

Doctrine. Hereby we learne, that we are ſurely and vndoutedly to know, that whereſoeuer the Goſpell is Preached, there is a Church planted, and there are people which God hath choſen to ſaue eternally.

Note againſt the Browniſts. Contrarily, this confuteth thoſe, that for corruptions in the Church, will vtterly deface the Chuch of God, and make it to be no Church, and forſake it. For where the Goſpell is Preached by authority from God, there is CHRISTS throne erected.

Vſe. The vſe of this is to teach vs, that when the Lord calleth vnto vs by his word, and ſtretcheth the armes of his Goſpell, to receiue thoſe that come, we are to go vnto him, and receiue him, leaſt if wee doe not, hee cloſe his hands, and with-draw his Goſpell from vs, and leaue vs in a deſperate and miſerable eſtate.

To the further ſetting forth of their excellent

eſtate

estate he seteth downe their cursed estate before. Verse. 21.

Here then we learne, that to the end we may see the excellency of our happie estate in CHRIST, we are to see what a cursed and wretched condition we were in by our nature. And indeed we can neuer in any measure see the notable redemption of vs by CHRIST, nor can neuer be thankefull vnto God before that be felt of vs. The full man, saith *Salomon*, loaths hony, the sweeteſt thing. And a man though sicke, yet if he feell not his disease, will neuer seeke to the Phisitian. *Doctrine.*

So it is in our estate of saluation, that because we see not how lothsome we were naturally, we can not discerne the wonderfull glory offered. Hence it was that the Papists being filled, with their Merits, Dirges, Masses, &c. could not see the pretiousnesse of CHRIST, and therefore sought not to him. *Note.*

And, we, though we are by Gods mercy deliuered from the sincke of Idolatry, yet we do not wey sufficiently our redemption, because we do not see narrowly into our sinnes, nor behold the vilenesse of them; indeed we confesse in generall we are sinners &c. but the cause of our *Frosenesse* is for that we doe not see the horriblenesse of our sinnes.

And therfore we are to studie, and to looke diligently into the glasse of Gods word, wherein we may see our sinnes in their proper coulors. Indeed if men be once touched with the sense of sinne by the hand of God, then will they cry, oh the goodnesse of God! &c. then they will acknowledge it to be the most precious thing that is, to be assured of the fauour of God. It followeth.

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Phil. vii.

The end of the tenth Sermon.

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Doctrine. vpon himselfe. Againe, we learne, that they that are once truly reconciled & called, shal abide for euer: for the Apostle saith, *they are reconciled, if they continue and abide*; and therefore if they abide not they are not truely reconciled and sanctified: So that this is a true doctrin, a Saint once, a Saint euer, & that if God once loue vs, he will neuer forsake vs. As *Rom. 8. Neither life, nor death, &c. shall seperate vs, from the loue of God in* CHRIST. And here it is that our Sauiour prayeth for all: *Iohn* 17. not onely for *Peter*, but for all that shall beleeue by the doctrine of his Apostles vnto the worlds end, euen for all the faithfull; and hee was heard in his prayer, and therefore it is vnpossible that they which beleeue should perish. *Mat. 24. They shall seduce if it were possible, the Elect*: So that it is impossible for the Elect to perish. And those onely are elected which beleeue: Therefore it is said, *that those beleeued that were chosen to life*. And therefore wee see that the inheritance which God hath giuen vnto vs, by his son, we cannot be disherited of, CHRISTS Sheepe shall not perish: none shall pul them out of his hands, nor depriue them of that life, which in him is laid vp for them.

Rom. 8, 39.

Ioh. 17. 20.

Acts 13. 48.

Ioh. 10. 28.

Obiection. *Obiect.* If those that beleeue, cannot fall away, but must necessarily bee saued, what then needs these manifold exhortations and reasons? it is in vaine for the Preachers to enforce them so much, and for vs to come to heare, This is obiected of the Papists, who would haue vs stand in doubt of our Election, and their reason is this, because the Apostle stands vpon this so much, because men may fall away.

Solution. *Ans.* But these haue a good agreement, for God which hath ordained wee should not perish, hath

ordained

ordained vs theſe meanes of his Miniſters, whereby wee ſhould not periſh. We know out of the Scripture that euery mans time is ſet of God, which he ſhall not paſſe, as the Prophet in the Pſalme; *my daies are in thyne hand ô Lord*: And becauſe God hath appointed me my dayes, is it a reaſonable ſpeach that therefore I ſhould not vſe meanes to prolong my life to that time, by food, apparell &c. is this reaſon? Iob. 7. 1.

Againe, Gen. 9 God hath promiſed after drowning of the world, that the world ſhould neuer be drowned, and that there ſhould be harueſt to the worlds end: ſhould not men therefore ſow and reape their corne? it is a fooliſh thing to deny it.

Acts. 27. When *Paule* was in danger, the Lord told him that not a man ſhould be loſt: it was moſt true: and the Lord hauing promiſed, would performe: yet after when the mariners would haue gone away, ſaith the Apoſtle, vnles theſe ſtay we ſhall not be ſafe.

So that as the Lord hath promiſed, ſo he hath prouided, that *the* things ſhould be effected by meanes.

For the ſetting forth of this he vſeth two ſimilitudes, one drawne from a ground or foundation: that as in *Mathew* the houſe founded on the rocke cannot be ouerthrowne; ſo they that are grounded on CHRIST, by faith, *Mathew* 16. 18. the very gates of hell ſhall not preuaile againſt them. The ſecond ſimilitude is in the word *Setled*, taken from the ſitting of the body, which when it is ſet is more firme, and ſteddy. By which two ſimilitudes he ſheweth what manner of faith we ſhould haue. Math. 7. 24.

For the further proofe of this, he vſeth another

reaſon *viz.* if yea be not remoued from the hope of thoſe things, you are in expectation of. So that two things are required: one, that we be not remoued from faith nor leeſe our faith. Secondly that we be not remoued from hope nor leeſe our hope. The difference betweene theſe 2. graces is this. Faith apprehends and layes hold on the grace and mercy of God in CHRIST. Hope layeth hold on the fruite of this grace, which is eternall life: and faith regards the word of the promiſe, but hope looks to the thing promiſed. The reaſon then is, that we ſhould abide in the truth, becauſe we looke and hope for euerlaſting life, the bleſſedneſſe laid vp for the children of God.

Note. If there were no other reaſon, but to abide on the commandement of God, who commands vs to walke in obedience, nay though we ſhould be damned, yet we are to giue obedience to the commandements of God. But when as God vſeth this reaſon of alluring vs by propounding euerlaſting life to vs, that ought much more to incourage vs hereunto. Men are naturally bent to deſire honour, riches &c. The Lord here propoundeth to vs the greateſt happineſſe that can be, euen in the kingdome of heauen.

1. *Cor.* 9. 24. Euery man, ſaith the Apoſtle, runs the race, yet but a few, ſhall haue the priſe. But ſeeing there are ſo many rewards in the kingdome of heauen for all that attaine to the end, what a blockiſhnes is it in vs that are ſo dull and dead to runne this race of Chriſtianity?

Note. Againe, in theſe races they runne for periſhable things, and they will for a time abſtaine from things, that are pleaſant, and content themſelues with a hard diet, to the end they may runne better and be more light: and ſhall not we therefore abſtaine from, and

abridge

abridge our ſelues of the pleaſures and profits of this life for the gayning of an incorruptible Crowne in the kingdome of heauen?

And therefore if we could rightly conſider that when that I leeſe my pleaſure here, and mine honour and wealth &c. if I gaine euerlaſting life in the kingdome of heauen, what loſſe haue I thereby? And on the other ſide, if in this life I ſeeke my pleaſure and delight, my credit, welth, honour, worldly preferment &c. and take no care nor paines for the life to come, to be pertaker of the kingdom of God, what a wretched and miſerable caſe am I in? This would make vs more to labour for that which periſheth not, & to contemne theſe worldly things in compariſon of the heauenly, and this life in compariſon of that in the world to come.

The end of the eleuenth Sermon.

The twelfth Sermon.

COLOSS. 1. V. 23 to the 26.

23 *If ye continue grounded ad ſtabliſhed in the faith, and be not mooued away from the hope of the Goſpell, whereof yee haue heard, and which hath beue preached to euery creature which is vnder heauen, whereof I Paule am a Miniſter.*

24 *Now reioyce I in my ſufferings for you, and fulfill the reſt of the afflictions of* CHRIST *in my fleſh, for his bodies ſake, which is the Church.*

25 *Whereof I am a Miniſter, according to the diſpenſation of God, which is giuen me vnto you-wards to fulfill the word of God.*

26 *Which is the miſtery hid ſince the world began, and from all ages, but now is made manifeſt to his Saints.*

WE haue entred into a certaine purpoſe the Apoſtle hath to confirme the *Coloſſians* in the knowledge and profeſſion of the truth receiued, ſhewing that there was no true grace vnles a continuance in that they had receiued.

And the drift or end of the Apoſtle is to ſtrenghthen the *Coloſſians*, and in them all Chriſtians in the continuance in their pro-

An other reaſon of perſeuerance in the true faith.

feſſion. Reaſons wee haue heard before: other follow. As namely that the Goſpell, which they receiued by him, was the Goſpell of CHRIST, and therefore they ſhould continue.

And this Goſpell hee proueth to bee the true Goſpell, becauſe it was Preached by his Miniſtery, and of the other Apoſtles, which is confirmed by that of the Prophet, *Eſay* 2. *That the ſound of them went through all the world.*

And ſeeing this doctrine was Preached & receiued through al the world, therfore it was the true doctrin of God, for no doctrine but this, had euer, or ſhall haue this ſpreading, No not the wretched doctrine of the Arrians, which were onely in the Eaſt countries: Nor the doctrine of Popery, which neuer went ouer the whole world, for it was not receiued in the moſt parts of the world, no not of the *Grecians*, which are neere, yet ſtood alwaies at ſpeares point with it, and therefore it cannot be the true doctrine.

And the excellency of the Goſpell of CHRIST is argued to be a wonderful & marueilous doctrine, as being Preached by poore ſilly fiſhermen, and that without any other ſword but of the word, *and of the cenſure and diſcipline adminiſtred.*

Againe, this ſheweth the wonderfulneſſe of this doctrine, which is able to pierce and ſting the hearts of men, and to ſubdue the hearts, which is more then all the Emperours of the world could do: And therefore muſt needes bee the true word of God, which muſt ſo breake into the hearts of men. *Note.*

It is no maruell though the doctrine of Popery was ſo receiued, becauſe it was a doctrine of licentiouſneſſe of liuing, ſo many feaſts and holy-daies, ſo many indulgences for any wickedneſſe ſoeuer they *Note.*

would commit: beſides, in their ſeruice ſo many delights, ſinging, piping, ringing for the eares; gorgeous ſhews for the ſight, and euery ſenſe hath his playfellow, and therefore it fitted the humors of men notably, and therefore no maruell though many follow it. But the doctrine of the Goſpell doth cleane contrary, it reproueth the euill corruption of nature, and ſubdueth it; And therefore they that haue found this effect by the Goſpell, that it hath ſubdued our naturall affections, and conuerted our former life to a better, it is a notable argument to vs of the truth of this Goſpell.

Obiection. After the Apoſtle ſetteth forth his fidelity, dilligence and painefulneſſe in his Miniſtery: But firſt he meeteth with an obiection, that this ſhould not bee the Goſpell, nor hee a Miniſter of God, becauſe he was in continuall affliction: and therefore no true Miniſter of the Goſpell, that God would ſuffer him ſo to be afflicted: And wee know it is the malice of men, becauſe they ſee any afflicted and diſtreſſed, they thinke them not to be the children of God: As *Iobes* friends, ſeeing all his goods taken away, his children and himſelfe ſo tormented, thought it was impoſſible he ſhould be an vpright man, but rather that hee was an hypocrite.

Pſal. 73. *Dauid* alſo though a valiant man, a Prophet and a wiſe man, yet was much ſhaken & like to haue gone backe, becauſe hee ſaw the godly ſo afflicted and in miſery: So here theſe, ſeeing the Apoſtle, one of the chiefe of the Apoſtles to be ſo grieuouſly perſecuted and afflicted, as him (1. *Cor.* 11.) doth confeſſe, comparing himſelfe to the other Apoſtles, whom they vpbraded him withall, he doth rehearſe his labours, trauels, perſecutions, afflictions, dangers, watchings, na-

kedneſſe

kedneſſe, cold, hunger, &c. And in the recitall of all theſe his troubles, he was now in bonds in priſon, & therefore they might thinke he was no true Miniſter of God, nor beloued, that God would ſuffer him thus to bee dealt withall.

But the Apoſtle anſweres, that he hath great cauſe of reioycing by his afflictions, addeth two reaſons: 1 One he maketh ſupply of the afflictions of Chriſt, that which was wanting in CHRIST, he doth fulfill: Secondly, it is for the Churches good, that he doth it for the body of CHRIST, which is his Church. For the firſt, here ariſe ſtrong arguments of the Papiſts for their doctrine of iuſtification by workes: And one is, they ſay that Saint *Paul* ſupplyed the paſſions of CHRIST, and therefore his paſſions are not ſufficient, but muſt bee peeced and patched with good workes: Secondly, they ſay, the Apoſtle ſuffered for the Church, and therefore the martirdome or merits of Martyrs are to be giuen to Saints for their good.

Solution.

Obiection.

For the anſwere of theſe, we are to know that the mẽbers of CHRIST, being ioyned with CHRIST, make but one CHRIST, they being diuers members of one body, which is CHRIST the Head, 1. *Cor.* 12. And as the wiſe taketh the name of the huſband, ſo do we of CHRIST being Chriſtians. Now then as our Sauiour CHRIST went before in afflictions, ſo we are to fulfill his afflictions and to follow him. *Heb.* 2. CHRIST abaſed himſelfe that he might make himſelfe like vs in ſuffering, and therefore we muſt bee like vnto him in ſufferings. So that we ſee what an argument they make, that becauſe wee muſt be like him in afflictions, therfore our afflictions muſt merite, nothing leſſe. Another reaſon is that he ſaith: *that which wanted in his afflictions, is ſupplied.* It is ment

Solution.

in regard of his feeling & ſuffering with thē, in their afflictions he ſuffereth as before in his owne body, ſo now in the perſon of his Church, and therefore ſaith to *Paul*, *Acts* 9. Saul *why perſecuteſt thou me?*

Obiection. The other reaſon, they vſe, is in that he ſaith; *Hee ſuffered for the Church.*

Solution. We are to vnderſtand indeed that the Miniſters of God, and the children of God, when they ſuffer, ſuffer for the Church, not for the *redemption*, but for the *confirmation, comfort, and example* of the Church, as the Apoſtle ſheweth, 2. *Cor.* 1. 6. *If wee be afflicted it is for our conſolatiō, &c.* As if he had ſaid, I ſuffer for your cauſe, that yee ſeeing my afflictions and patience in my trouble might take example to follow mee, and ſeeing my conſtancy through God that doth ſuſtaine mee, yee might receiue comfort and example in continuing conſtant your ſelues, & might wade through the afflictions that come vnto you. And therefore we ſee what is the cauſe why the children of God ſuffer, *viz.* for the Churches ſake, by ſtanding conſtantly in the defence of the truth, which Satan eſpecially aymeth at, to make them depart from it, and his inſtrumēts alſo not ſo much look for their life, as the defaming of the truth: & therfore we continuing cōſtant in the truth, we are cōquerers, how hardly ſoeuer we be delt withall. And therefore wee ſee what ſlender grounds they haue of the doctrin of merits, & indulgēces which they giue, attributing ſaluatiō to merits of Saints and Martyrs: Where they alſo deale moſt wretchedly and blaſphemouſly againſt the God of heauen, & the Son of God, which ſpeake againſt the imputation of the righteouſneſſe of CHRIST to vs, and yet giue that honour to Saints in that they will haue their righteouſneſſe imputed vnto others.

Note.

Note.

This

This we are taught that if we will indeed raigne with CHRIST wee muſt bee content to ſuffer with Chriſt, be content to vndergo perſecutions, frownes & ſcornings of our friends and others, we muſt take part with CHRIST in his afflictions. He that would weare Chriſts *Crowne*, muſt beare CHRIST'S, *Croſſe*. *Doct.* 1.

Another thing that we are here to take comfort in our afflictions, in that CHRIST ſeeth their afflictions and is as tenderly affected, as if he himſelfe were in trouble, in priſon, fire &c. *Doct.* 2.

And therefore in the Epiſtle to the Hebrewes the Apoſtle ſaith, he himſelfe was afflicted, as that we might be redeemed, ſo alſo that he might haue experience of our troubles, that ſo he might the more tender vs in our afflictions. As the woman that hath felt the paines of child-birth can tell beſt what it is. So CHRIST himſelfe knoweth our troubles, who hath had the ſenſe of troubles in himſelfe. Heb. 2 17. 18.

The Apoſtle after calleth himſelfe, the *Miniſter of the Church*, as before of the Goſpell, both are one. He meanes that he was Gods Miniſter for the edification and comfort of his Church. The end of his Miniſtery of the Church: is *to fulfill the word* of God, by calling thoſe that are to be called to the knowledge of the truth wherein the word is fulfilled, or els fulfilled in hardning the hart of thoſe, that are not to be ſaued: for to them the Miniſtery of the word is to further iudgement, to them, that contemne it, and profit not by it. In the next words he ſets downe the dignities of Gods word 1. it is a *miſtery*, a ſecret; ſecondly a miſtery *hid from all ages*, thirdly reueiled onely to the faithfull *or Saints*. *A Miſtery*. A word taken from the heathen from their ſuperſtitious vſage in their diuiliſh religion, eſpecially among Verſe. 25. How the word of God is fulfilled. Verſe. 25. Dignity 1.

the *Egiptians*, their religion being called a miſtery, and their miniſtry miſticall, or miſteriall men, their religion being hid to the Prieſts alone, who by pictures of birds and beaſts had all their religion expreſſed that others might not know it. And therefore we ſee how fitly this ſuperſtition of the Gentils may agree with the Doctrine of Popery, which will haue the word hidden from the lay people as they called them. Whereas God would haue his will deliuered vnto his ſeruants and people.

Note.

The commendation of the Goſpell then is ſet forth by this word Miſtery, In that it is ſuch an excellent thing as that it can not be attayned vnto by any wit of men and Angels. And therefore the Angels are ſaid *to ſtoup to looke* into this maruelous worke of ſaluation, by the Doctrine of ſaluation.

1. Pet. 1. 12.

Men vſually of fine wits will be looking into things, that are hard, and darke, and high, and therefore *Salomon* ſaith harken my ſonne, and I will tell the darke parables.

And in another place I will teach thee things of high account wherein the wiſeſt head may be occupied. So that we ſee the excellency of the Goſpell.

Dignity 2.

Againe this is a miſtery *hid from the beginning* ſo many thouſand yeares. But this may ſeeme to confirme an errour in Popery, that this being hid from ſo many generations, was hid from *Abraham* and the reſt of the Patriarks, and therefore they could not be ſaued. But if we be the children of *Abraham* and muſt reſt in his boſome, then he was ſaued. But for anſwer, it is to be ment that the promiſe of this miſtery was giuen to *Abraham*, but it came not till now, and therefore in regard of that it was hidden. And againe though it was knowne, yet it was but darkly

Obiection.

Anſwer.

knowne

knowne in clouds and figures, and therefore they could not ſee it ſo plainly as we doe. For the fathers did not ſee the ſuffrings of CHRIST, as we doe, and therefore in that regard it was hidden.

And this the Apoſtle to the *Epheſians* ſheweth, when he ſaith, this miſtery was not opened in other ages vnto the ſons of men, as it is *now reuealed vnto his holy Apoſtle & Prophets. &c.* As we go before them in knowledge, ſo alſo in obedience, els it is to our greater condemnation. Eph. 3. 5. Inſtruction.

Reueiled to his Saints, viz. to thoſe onely, that are the children of God, not to all men and therfore it is that CHRIST praiſeth his father for hiding this from the world, yea from the wiſeſt of the world, and for opening the ſame to *Babes*, and he hath choſen the fooliſh, ſaith *S. Paule*, to confound the wiſe. 1. Cor. 1. 27. Dignity 3. It is rare. Math. 11. 25.

Obiect. But the wicked know the Goſpell, the truth of it, which is by the working of Gods ſpirit onely, and beleeue it, and can defend and diſpute of it, and yet haue no part in it. How then? is it not reueiled to them? *Obiection.*

Anſwer. That vnderſtanding is no true vnderſtanding, becauſe it is not ioyned with an alteration, in that the Goſpell hath not conuerted them to it: they do (it may be) know the Goſpell, but they do not obey it, they do not reſt in the ſhadow of it, the Goſpell cannot perſwade them to ſubmit themſelues to the kingdome of CHRIST, & to obey his laws. The vertue therefore and efficacy of this miſtery is hidden to them, and not imparted. *Solution.* *Note.*

The end of the twelfth Sermon.

The

The 13. Sermon.

COLOSS. 1. V. 27. 28. 29.

27 *To whom God would make knowne what is the riches of his glorious myſterie among the Gentiles, which riches is* CHRIST *in you, the hope of glory.*

28 *Whom we preach, admoniſhing euery man and teaching euery man in all wiſedome, that wee may preſent euery man perfect in* CHRIST IESVS.

29 *Whereunto I alſo labour and ſtriue according to his working, which worketh in me mightily:*

WE haue heard how the Apoſtle commended the Goſpell vnto all men by moſt notable titles giuen vnto it, as firſt, that it was *a miſtery and ſecret. Secondly hid ſince the world began, and from all ages. Thirdly that this miſtery was giuen onely to his Saints,* & not to the reſt of the world, ſpecially in reſpect of the vertue, that doth attend vpon it.

Further it followeth, ſo ſhew other points why this Goſpell of CHRIST ſhould be amiable vnto vs, *viz.* that as this miſtery commeth from God to his Saints, ſo it proceedeth from *his owne will.* In that he ſaith *to whom God would.* For whereas it may be

asked

asked why God hath made this difference betweene men, ſeeing all naturally are in the ſame caſe, and ſtate of guilt? The anſwere is, that it is the Lords owne will, his good pleaſure, and good-will. *Queſtion.*

Where we are to conſider, that in our ſelues there is nothing, that can merite this. For nothing but nought can come frō the fountaine (or *puddle* rather) of our pollution and corruption. *Doctrine.*

Againe, it is not the fore-ſeeing of the good works, which God ſaw we ſhould do; for it is falſe, that many wretched men & enemies to the free ſaluation of God (euen ſuch as make ſome profeſſion) ſay, that it was the good workes God foreſaw in *Iacob* which made God to chooſe him, and euill workes in *Eſau* to reiect him. *Note.*

But here the Apoſtle cutteth of all that, that it is the will of God that doth it, and whatſoeuer he willeth, is iuſt & righteous, which men can not do: And therefore it is a wretched thing, that men will cal the will of God to the barre of their owne wil-wits and reaſon. *Thou haſt hid* (ſaith our Sauiour) *theſe things from the wiſe, and it is ſo, becauſe it was thy good pleaſure.* *Note.* Math.11.25.26

The pot doth not reaſon with the Potter why hee made one to ſtand vnder the bed, another for a better vſe: and yet vile and wretched men will reaſon with God why he doth this? But we are to learne to reſt contented with the will of God, for that is a marueilous faucineſſe in men: For will not a Maiſter count it a great malepertneſſe if his ſeruant riſe vp & controule him? and is it not much more vile malepartneſſe and faucineſſe to riſe againſt God? *Note.*

And this is a notable argumēt to ſtir vs vp to thankfulneſſe & obedience vnto God, ſeeing it is onely the good wil, mercy, & fauour of God. It ſerues to ſtir vs *Vſe.*

vp to thankfulneſſe vnto God more notably then if he did it through foreſeeing our good workes; As the ſeruant which hath receiued benefites from his maiſter of good will, it will make him more thankfull and bound to his maiſter.

Another commendation of the Goſpell.

Moreouer, the Goſpell is commended from the ſubiect and matter: for as the Trades and Arts that haue more excellent matter, are more eſteemed, as Gold-ſmiths, Printers, and thoſe that ſell ſilke: and Sciences alſo are commended in regard of the excellency of the matter, as Law more excellent then others, and after Phyſicke. So the Goſpell is more ſingularly commended by the matter, which is Chriſt, to whom God hath reueiled his will: and therefore the Apoſtle would know nothing among the *Corinthians*, but Chriſt and him crucified: and Chriſt is the riches, glory, and myſtery of his father. Now ſeeing all theſe things men effect, and they are all in Chriſt, and are offered in the Goſpell, what a madneſſe is it that men ſo little regard it?

1. Cor.

Note.

Men deſire to be rich: Now our Sauiour Chriſt hath all the riches of his father, and he hath all honor & glory in his father, & hath the ſecrets of his father, being in his boſome: yea ſuch ſecrets, that the Angels ſtoope to looke into. And all-be-it theſe bee not tranſitory, riches and honour, but indure for euer: yet we ſeeke not after them.

Thirdly,

Chriſt is commended to be the hope of glory: he by whom we looke for glory and bleſſedneſſe for euermore; which ſelfe-ſame words the Apoſtle vſeth, *that he is the Apoſtle of God, and of our Lord Ieſus Chriſt our hope.* 1. *Tim.* 1. 1.

1. Tim. 1.

Doctrine.

All that are true Chriſtians are perſwaded of the loue of God towards vs in Christ, and do by hope

expect

expect and looke for the enioying & fruition of that fauour, which is eternall life. And therfore it ſtandeth with vs to examine our ſelues, whether we haue this hope & expectation, whether we long & deſire after it, and breath after it, as the Hart after the waters, being ſmittē, ſo whether we do breath & long for euerlaſting life. Let vs examine, whether if we might enioy all the comforts of the world, & pleaſures of this life, vp to the knees, whether we would deſire to liue and continue in thē? then be we ſure that we haue not the hope of euerlaſting life, & thoſe heauenly ioyes, & then be we ſure we neuer beleeued aright. For it is a tokē that if we be thus nayled to the earth, we haue not felt how good Chriſt is: for if we did, we would contemne all theſe things to enioy him and liue with him. *Note.*

In the two laſt verſes is cōmended the excellency of his Miniſtery: for if the *Coloſſians* haue a ſufficient Miniſter, then they ſhould cōtinue in the loue & obedience of the Goſpel. For mē if they find a hole in the Miniſters coate, they think it is a good cauſe to leaue the Goſpel: And therfore to remoue that obiectiō the Apoſtle vrgeth the ſufficiency of his own Miniſtery. *Verſe* 28 & 29.

Here 2 points in our Apoſtles Miniſtery are to be confidered; 1. his faithfulnes: 2. his care, diligence, & painefulnes. For his faithfulnes it is noted in that he is ſaid to *admoniſh all*: Where we are to note that the calling of the Apoſtle was an extraordinary calling, whereby he had the field of the whole world to Till. But the Miniſters now a daies haue onely a ploughland in one Congregatiō to Till, & therfore that calling ceaſed. Again, herin is the faithfulnes of the Apoſtle, that as al were cōmited to him, ſo he cared for al: So is the duty of euery good Miniſter, that euery one *Note.*

that is committed to his charge, yong, or old, of what ſtate, or conditiō ſo ſoeuer, is to be regarded by him.

Furthermore it is againe to be noted, that hee did *teach* and *admoniſh* them, whereby is meant all thoſe meanes of ſetting an edge of the Goſpel, that it might peirce and go through, as admoniſhing & rebuking the froward, exhorting of all ſorts, the good by perſwaſion: In the doctrine, reproofe, reprehenſion, all theſe are contained in the word admonition: And the word ſignifieth as much, as a laying of any thing to the heart, which is done by all thoſe meanes. So that we ſee how neceſſary it is to haue the word Preached and applyed, and therefore far be it to bee content with bare reading. For it is not enough that there be knowledge to enlightē the vnderſtanding, but that the affections be moued, and the conſcience bee wrought, that men may be with-drawne from euill, & ſtirred vp to good. And therefore thoſe that are reproued, are to yeeld obedience vnto the reproofe & reprehenſiō. And the Apoſtle further ſhews that he doth both teach & admoniſh *in all wiſedome.*

Note.

Note. This is neceſſary in euery Miniſter, for as the ſteward is not onely to lay out that, they receiue for the family, but to giue euery one according to their ſtate, ſicke or whole, ſo in the Miniſters.

This wiſedome is to be conſidered in the

{ *Perſons.*
{ *Things belonging to the perſons.*

In the perſons to be conſidered whether they haue knowledge, that they be gently taught. If they haue knowledge and yet no conſcience, they muſt vſe ſharpe reprehenſion, laying the iudgements of God to wake their ſleepy conſcience. If there be both then vſe partly threats, partly gentle dealing.

If

If any be caſt downe, then to giue them comfortable exhortations laying the mercies of God before them.

For if men be ſecure, hauing knowledge, then to lay the promiſes of God before them, would harden them more, ſo contrariwiſe in diſpairing.

Further it is to be conſidered whether they be *children* or *men*: and then they muſt, if they be Babes, haue milke, if ſtrong, they muſt haue ſtronger meat. Further in regard of the ſinnes of the perſons, conſider whether publicke or priuate, if priuate at leaſt to a few, if it be publikely reproued it is a want of wiſedome; If publike, then publikly, not priuately to be reproued.

Againe conſider, whether the ſinne be of infirmity or of malicioufneſſe, if of malice and contempt, it muſt be more ſharply pricked through.

Thus of the faithfulneſſe of the Miniſter to preach CHRIST, both by the Doctrine, and alſo by the admonition, to giue a point to it, that the Doctrine may enter through.

We haue alſo heard of the wiſedome of the Apoſtle, The end of all this teaching and admoniſhing is, *to make men perfect*, alluding to the ſacrifices of the Prieſt in the law. For though the miniſter be no ſacrificer, as the wretched Papiſts doe make of them, yet there is a reſemblãce in the Miniſters to the law, that by the word of God the people are, as it were, killed and cut, to be a fit ſacrifice vnto God: and therefore all this care and wiſedome is to be vſed, that they may be acceptable to God. *Note.*

Here the Miniſters are to learne a good leſſon, that they are not to content themſelues with a beginning, that the people be entred onely, nor the *Doctrine.*

people content themſelues with beginning, that they thinke it enough that they are altred in iudgement &c. but they muſt ſtill *labour to grow and increaſe to perfection*, as we pray in the Lords praier to do the wil of God like the Angels, in all redyneſſe and willingneſſe. And we muſt grow: and not be *dwarfes* in Chriſtianity, but ſtill to grow for in Chriſtianity there is no old age, but in the oldeſt age is a growth till ſuch time as all rebellion and imperfection be taken away in the kingdome of God.

Note.

Verſe. 29.

Laſtly is ſet downe his diligence, wherein he laboured, ſignifying a labour with wearineſſe, till he had ſpent his ſtrength: as *Eſay* ſaith of our Sauiour CHRIST, that he ſpent his ſtrength in his Miniſtery.

Doctrine.

And further the Apoſtle contents not himſelfe with that, but ſaith he ſtriueth. This is the duty of a good Miniſter, to labour continually, and therefore he is compared to a husband-man, that winter and ſommer neuer ceaſeth: and this labour muſt be with paines, and therefore compared they are to harueſtmen, that labour in the heat of the Sunne.

Note.

Another ſimilitude he vſeth, that *he ſtriueth*, taken from lawyers and counſellers at the bar, and from ſouldiers with their enemies. Where he noteth the duty of the Miniſter, not onely to labour in doctrine and admonition, but alſo to ſet himſelfe againſt any thing, that may let and hinder the Goſpell. And therefore it condemneth thoſe, that content themſelues with deliuering the word: for that is not enough, but they muſt labour to preuent, by all ſtriuing, that which may ariſe and hinder the Doctrine deliuered.

Laſt of all he ſheweth that the Lord bleſſed his

labour

labour in the ministery and prospered him, which howsoeuer the Ministers cannot alwaies looke for so full a blessing; yet the ministers haue this to looke vnto, and whereof they may be sure, that they bring the sweet sauour of CHRIST vnto God, whether in the saluation, or in the condemnation of them, that heare them.

The duties then of the Minister are 1. to preach CHRIST, secondly to doe it with faithfulnesse, wisedome, and diligence. Thirdly to striue, and struggle, vsing all indeuour to aduance the kingdome of their Master, and to hinder the proceedings of the Deuill against it.

The end of the 13. Sermon

The 14. Sermon.

COLOSS. 2. V. 1. to the 8.

1 *For I would yee knew what great fighting I haue for*
your ſakes, and for them of Laodicea, and for as many
as haue not ſeene my perſon in the fleſh,
2 *That their hearts might be comforted, and they knit*
together in loue, and in all riches of the full aſſurance
of vnderſtanding to know the miſterie of God, euen
the Father, and of CHRIST:
3 *In whom are hid all the treaſures of wiſedome, and*
knowledge,
4 *And this I ſay, leaſt any man ſhould beguile you with*
inticing words:
5 *For though I be abſent in the fleſh, yet am I with*
you in the ſpirit, reioycing, and beholding your or-
der, and your ſtedfaſt faith in CHRIST.
6 *As yee haue therefore receiued* CHRIST IESVS
the Lord, ſo walke in him,
7 *Rooted and built in him, and ſtabliſhed in the faith, as*
ye haue bene taught, abounding therein with thanks-
giuing.

WE haue heard in the former chapter how the Apoſtle hath deliuered a ſhort ſume of the holy Doctrine of the Goſpell, recommending the ſame by ſundry arguments, ſome drawne from the excellency of the Doctrine and from the matter of it,

CHRIST,

CHRIST, and from his owne Ministery, faithfulnesse and dilligence.

Now he entreth into another doctrine, for hauing set forth the excellency of the doctrine, hee now setteth forth the remedies of certaine errours, which might haue ouerturned them from the doctrine.

And first in these verses (as before hee had made a preparation) so now he maketh another preparation, for the conuincing and reprouing of those errours that were risen vp among. For wee know how wee are cleaued vnto our errours, and corruptions, and how hardly remoued from them: And therefore the Apostle doth here by this Preface lance (as it were) their hearts, by shewing them his exceeding care and loue towards them.

As if hee should say: That which I said of my grieuous labour and strife for all men, is truely verefied of you: for I would not haue you ignorant of the great agony and strife, that I haue for you, and for those that are in the Church of *Laodicea*, and others about you in the country of *Phrygia*, notwithstanding that they neuer did see my person. *Verse* 1.

And my care and thought is, that through the Preaching of the Gospell you might be comforted at the very heart, by a knitting, setting together, and compacting of your minds through loue one to another, and through all aboundance of perswaded vnderstanding, and acknowledgement of the mystery of God, that is to say, of the Father, and of CHRIST. 2.

In which CHRIST are all the treasures of wisedome and knowledge treasured vp, but yet hidden from the naturall man. 3.

The drift of all which commendation of the Preaching of the Gospell, and of CHRIST, whom the 4.

Gospell doth Preach, & set forth vnto you is, that no man by apparant and perswasible speeches do transport you.

5. Where if you aske, how I, that neuer saw you, should be thus carefull of you, and should care for you so much, that neuer came to see you? know, that although I be absent, as touching the flesh, yet I am present with you, as touching the spirit, reioycing to see your good order and policy of the Church, caused from the soundnesse of faith, which is towards CHRIST.

6. Wherefore as you haue receiued the Lord Iesus Christ, so let it appeare by your conuersatiõ, as in al other things, so in holding fast the truth of the Gospel:

7. Being rooted and builded vpon in him, & strengthned in the faith, according as you haue bene taught of *Epaphras:* abounding in the same faith, and that with thankes-giuing, for the mercy you haue receiued in CHRIST. This is the sence.

The parts are
- *A particular declaration of his care for the* Colossians, *together with*
- *An exhortation to care for themselues, that they be not caryed away, with any wind of false doctrine, contrary to that he hath declared, and which they had learned of* Epaphras.

The sum wherof is a preparation of the hearts and minds of the *Colossians*, to receiue the rebuke, & reprehension touching the errour & corruptiõ among thẽ.

First, here is a declaration of the Apostles great care towards the *Colossians*, & others of their neighbours countries, *Phrigia* and *Laodicea*.

Secondly, an exhortation that they should haue care of themselues. For the first, here is an application

of all, that he had ſpoken before generally, that he tooke them to witneſſe, that the care and loue which hee had, was to them-ward.

So that it is neceſſary that the Miniſter ſhould haue the loue of the people, & make knowne vnto thē his louing affection, before his reproſe can ſettle in their hearts, it is neceſſary that the perſwaſion, that hee doth it in loue, be entred into them. *Doctrine. Note.*

Of the great ſtriſe and agony: A ſimilitude taken frō the cuſtome of the Country, where at certaine times there was a great meeting to wreſtle & run for maſtery: So that as they, which did venture this ſtrife, vſe all their ſtrength and might to get the maſtery, and ſo likewiſe in dangerous fight, which they had euen to bloud. Hereby the ſheweth the exceeding paines and great care he had for them; & therefore the Apoſtle, beſides the outward thing of baniſhment, ſcourgings, ſhipwracks, &c: had alſo a great troupe of enemies within: *viz:* his exceeding cares, which he tooke, that troubled him exceedingly. His care appeared not onely in earneſt prayer continually, but in writing, exhorting, & perſwading thē to continue & go forward, &c. And theſe cares he cōpares to an army or troupe of enemies which met with him & contēded with him, ſuch was his care: And no doubt, that ſeeing his charge was through the whole world, it muſt be great. For as the Church is ſaid *to trauell* in bringing forth children, ſo the Apoſtle, trauelling of ſo many, euen through the whole world, it being cōmitted vnto him, muſt needs haue great care & paine. Reu. 12. 2.

Heere wee ſee the exceeding loue of the Apoſtle, that ſeeing he was abſent and had neuer ſeene them, nor they him, yet his care was ſo great he commendeth his exceeding loue. For the ſight of miſery

doth greatly increaſe the affection & care, the eye, & the eare beingthe dores by which pitty enters in. The cauſe wherefore he cared was that they might be cõforted in ſpirit. Now in ſo much as his care and loue apeared by his writing, which cõſiſted of the Goſpel:

Doctrine. It ſheweth that there is nothing in the world, that miniſtreth ſound comfort, but the Goſpell. For as for pleaſures, wealth, good-cheare, &c. they bring no ſound cõfort, but are like to a flame, that is ſoone out, or ſmoake in the top of the chimny, that ſoone vaniſheth away, or like the fat of lambs, that when a little heate of affliction cõmeth, melteth. But the cõfort by the Goſpell ſtandeth by one in all affliction; yea in death it ſelfe, it is a continuall feaſt. And therefore in *Mat.* 22. 2. the Kingdome of heauen is compared to a *Feaſt*, yea to a Kings feaſt at the mariage of his ſon, where no delicate fare can bee wanting, but by his commandement will bee brought. So S. *Iohn* ſaith: 1. Ioh. 1. 4. *This we write that your ioye may be full.* In the *Acts* we Acts 2. 46. reade, that thoſe that were called, *though they were hated of all*, yet met together, & participated in eating of meate, and did eate their cõmon meate *with great ioy*. This is vſual in the *Acts*, that where the Goſpel came, was great ioy and comfort: and therefore when *Philip* Acts 8. came to *Samaria*, they receiuing the Goſpel, were comforted. So that that comfort which is in ſin, as adultery, &c. is wretched, & the beginning of ſorrow, & that which is in lawfull outward things, is but momentany. But this peace which Chriſt giueth, is conſtant. *My peace* (ſaith he) *ſhall neuer be taken away.*

The firſt cauſe of this cõfort that we receiue by the goſpel, is the knowledge of the truth of the Goſpell, as hath bin deliuered in the chap. before: for it is a notable cõfort when a man knows which is the word of

God

God & what God hath cõmanded, it is a comfort to doe it when he knoweth it is commanded by God, and contrariwiſe it is a comfort, when it is knowne what is forbidden.

Whereas on the contrary, to the children of God it is a great anguiſh to be ignorant what to doe in Gods ſeruice, and what courſe to take, which might be pleaſing vnto God.

Secondly no: onely knowledge, but perſwaſion, which next followeth, to know that the promiſes ſhall come to paſſe, and the threathings ſhall be performed, to be aſſured of it.

Thirdly, but eſpecially acknowledgement is matter of moſt ſinguler comfort, when he not onely knoweth and is perſwaded, but applieth it to himſelfe: this is notable comfort, for what profit is it to a man to know this is good for him, and hath it not: to be in a dungeon, and to know the Sunne-ſhineth, and yet to haue no light, and to be an hungry and to know there is meat and bread, and yet to haue no part, this is rather matter of greater grief.

An other cauſe of comfort is *loue*, which is compared to the iointures of the artificers, that when they build any houſe, by the ioints they ſet all the parts together; Or rather to the ioints of the body, wherby euery part being ioined are in peace, whereas if one be out of ioint, it is a paine to all. So is the ioyning of Chriſtians, by a true louing affection one towards another. *In whom are all the treaſures of wiſedome and knowledge hid.* Hauing commended the Goſpell, becauſe it brings wonderfull comfort by wiſedome and knowledge, now he ſheweth where they are to be had, *viz.* in CHRIST, in whom are hid all the treaſures of his father *viz.* touching his *Verſe.* 3.

manhood, whereof here it is ſpoken, which is for vs, who from his manhood receiue the graces of God, flowing and running from the head to the edges of the garment. And in his manhood are all the graces of God, though not infinitly, yet ſo farre as the manhood can comprehend, perfectly laid vp in Christ. For he hath all the graces we haue need of, and therefore the Goſpell hath all, ſo as here is a conuerſe reaſon, for Christ hath all, therefore the Goſpell hath all, and contrary, the Goſpell hath all the graces of God neceſſary for vs, therefore Christ hath all. For whatſoeuer the Goſpell hath, Christ hath, and we receiue from him by the Goſpell.

This confuteth the Papiſts, who will haue vs to haue any thing from cannons, decrees of Popes &c. But the Apoſtle ſaith that the Goſpell hath all wiſedome and vnderſtanding becauſe it hath them from Christ.

Hidde. Which ſheweth that theſe graces of God are hid from all creatures, yea from the Angels themſelues, and therefore they labour and bend, euen with paine (if it were poſſible) ſtooping to ſee into theſe myſteries.

This ſecret and hid wiſedome of God we ſee in this. For 1. it ſeemeth a ſtrange thing that all men ſhould fall and become the membres of Satan, and yet that out of Satans hands he would take his children, this was a ſtrange thing, and a wonderfull miſtery, and wiſedome, to ſhew his loue to them the more 2. It is a ſtrange and a hid thing that God ſhould giue his Sonne to dye, yet it is a ſinguler miſtery, to ſhew the hatred of ſinne, and loue of his children, that he abaſed his ſonne for their ſake.

3. Againe

3. Againe it is a ſtrange thing, that God ſhould ſuffer his children to be afflicted in this life, and the wicked to haue eaſe and peace; and the godly to go to heauen, by hell, to honour, by diſhonour &c. But it was that they might know their owne infirmities, and alſo the better haue a feeling of the comforts, that it might be the ſweeter. 4. Againe, a great miſtery that the Lord, to the building of the excellent worke of the Church ſhould chooſe ſuch weake inſtruments, and ſuch poore meanes, as fiſhermen &c.

But it is that in their weakeneſſe his power might be manifeſt. 5. Againe it is a ſtrange miſtery in the manner of the deliuery of the Goſpell, not in eloquence of men, but in a plaine ſtile, that as well the Maid at the mill, as the Prince in the Throne might vnderſtand it. But it was that none might impute it to the excellency of the tongue.

The end of the 14. *Sermon*

The 15. Sermon.

COLOSS. 2. V. 3. 4.

3 *In whom are hid all the treasures of wisedome, and knowledge,*

4 *And this I say, least any man should beguile you with inticing words:*



HAue heard how the Apostle hath entred into the commendation of the Gospell by many properties and effects in it. And last we heard that it is matter of singuler comfort vnto the people of God. And also that it is a mistery hid in all ages, and in this, but onely to the children of God.

There we haue handled that it is a perfit doctrine leading vs the right way whither the Lord calleth vs. For in the Gospell of our Sauiour CHRIST is laid vp vnto vs all the treasures of wisedome and knowledge being onely found in him. And therefore the Apostle 1. Cor. 2. would be knowne of nothing amongst Gods people, but of CHRIST and him crucified, and therfore in him are all the treasures of wisedome and knowledge hid: And the woman *Iohn* 4. saith, the *Messias* shall tell vs all things, which

1. Cor. 2. 2.

our

our Sauiour CHRIST confirmeth: ſaying, *I am hee:* And therefore *Iob.* 14. hee profeſſeth that hee had taught to his Diſciples the whole will of God. And 1. *Cor.* 11. what the Apoſtles receiued they gaue all to the people, and therefore all wiſedome and knowledge is hid in our Sauiour CHRIST, and reueiled to vs in the Goſpell, whereby he is brought vnto vs. And therefore this is a notable commendation of the Goſpell, which is able to perfect a man of God, who is to teach the people the will of God. And if the word of God is able to make perfect a Miniſter, then much more the people, it being needfull that he ſhould haue more then they. Which hee proueth by the effect, that the duty of the Miniſter is to teach the truth, and confute errours, which the word will perfectly miniſter vnto him. And further to exhort the good, reproue corruptions, and dehort from that is naught. And therefore howſoeuer the Papiſts will not deny that it is a perfect word, yet wil they haue the Canons of Councels, & decrees of men. But the perfection of the word appeareth heere to haue no need of mans inuentions. 2. Tim. 3. 17.

It is hid) viz: in CHRIST who is the boſome of his Father, and therefore onely can reueale the will of God his Father.

And howſoeuer a naturall man cannot deny the truth of the Law, yet not *Adam* himſelfe in his innocency was able to ſee the myſtery of the Goſpell, nor the Angels themſelues, though more excellent, yet could not without ſeeing and ſtooping to behold it, vnderſtand this ſecret Myſtery.

Here the Apoſtle inserteth an exhortation: *Therefore take heed that no man deceiue you, with probable and likely ſpeach*: which may ſeeme at the firſt to haue a

faire shew. For this is a mystery and hid thing, and therefore not seene at the first: Yea oftimes it comes to passe, that a lie is more probable and likely to be a truth, then the truth it selfe. Example.

The fruite that groweth now in *Sodom* hath a more excellent shew then other fruit, and yet come to seele it, it goeth to froth & wind, & that loathsom. Againe, in gold, before it be tryed, that which is not gold may haue a greater coulour and shew then the true gold. And therefore men are not to look vnto the eloquent words and fine speeches, and that men carry the matter away smothly, without any regard of the soundnesse of the matter: For hence it commeth to passe that men are led away into errour: And the danger is not onely when false doctrine is deliuered, as here it was, but euen when false doctrine is not deliuered, as among the *Corinthians*, where they did only with eloquent & braue words mount aloft in their eloquēce. And therefore the Apostle doubteh not to call them false Apostles: For when as men respect the wordes, and haue little respect vnto the matter, and are led away by euery wind of doctrin, there is a seducemēt. The Apostle then teacheth vs, that no mans learning, authority, eloquence, should draw vs to beleeue that is spoken. For not onely eloquence, but authority, & honour doth carry vs vsually away. But the Apostle saith, let no man deceiue you: and therefore *Gal.* 1. *Though an Angell from heauen Preach any other doctrine let him be accursed*: or after any other way: for as the matter which he Preached, *viz.* the Crosse of Christ, is low and base in appearance, so must the manner of the deliuering of it bee.

Obiection. *Obiect.* Whereas the Apostle had spoken of his care, strife, and wrestling for them, they might say

that

that he had no ſuch care as he pretends, becauſe hee neuer came to them. This ſecret obiection he anſwereth, that he is alwaies preſent with them, which hee doth by a diſtinction of preſence, *viz:* not bodily, but a ſpirituall preſence. Which ſpeech is vſed to the *Corinthians*, who reprouing them for that being bodily preſent, did ſuffer the inceſtuous perſon without excommunicating him: and therefore ſaith, *I preſent in ſpirit do bid that he ſhould be excommunicated.* This preſence is not in regard of the ſubſtance of the ſpirit, for that is in the body, & cannot be in two places, no not the Angels, though nimble and ſwift, but onely God is in all places. And therefore is meant, by the ſpirit, that he is preſent with the faculties of his mind, *viz:* in vnderſtanding their eſtate, and in his affection and will, *viz:* his loue and care.

Solution. 1. Cor. 6. *Note.*

So that wee ſee the preſence of the children of God is other then the preſence of other men, euen with thoſe they neuer ſaw, if they be in good eſtate, to vnderſtand and reioyce, and praiſe God for it: If they be in diſtreſſe to grieue and mourne for them, & to pray for them. Let vs then examine our ſelues, why we deſire to heare for newes out of other countries? Is it for this end? We ſee *Nehemias* being at the Kings Court, when men came from *Ieruſalem*, by reaſon of the wicked, which troubled the people, he asked how the Church of God did, & vnderſtanding the miſery of it fell to faſting: So are we to do, to enquire of the Churches of God, to the end, that wee may reioyce for their good, or be ſorrowfull for their euill.

Neh. 1. 2. 4.

Reioycing: Seeing by the eyes of his mind and conſidering their good order he reioyſed: So that the vnderſtanding, and ſeeing, is in the minde, which muſt go before reioyſing in the will and affections which

Verſe 5.

proceedeth from it: So that we ſee that howſoeuer the children of God, haue many cauſes of ſorrow, yet they haue more occaſions of comfort, then the wicked haue.

Good order; viz: the good gouernment and diſpoſition of the Church, as is the diſpoſition of an army: So that in that they had a good order in the Church, it did his heart good: And then, in that it is ſaid to be ſet and diſpoſed as an Army, therein alſo is further matter of reioycing. So that here we ſee in a Church is matter of ioy, when the gouernment of the Sonne of God is there, and alſo when it is practiſed: So that where the order of our Sauiour CHRIST is not, there can bee nothing but confuſion, and diſorder. *Moſes*, though a man inſtructed in the will of God would not himſelfe giue anſwere concerning the peoples comming to ſacrifice, yet would not himſelfe giue order vnto them.

Numbers 1.

And we ſee, becauſe the Arke of God was carried in a cart, not by the Prieſtes, which the Lord had appointed, the plague beganne to breake on the people.

Againe, when as the Arke did ſhake, and *vzzah* being but a Leuite, not a Prieſt, did but touch the Arke, which none but the Prieſtes might doe, yet becauſe hee brake the Lords order, is ſmitten with death.

Heere wee ſee what Church is a happy Church, *viz:* that which hath the doctrine and word of God, & the Sacraments ſincerely deliuered & adminiſtred.

After the Apoſtle hauing ſpoken of his own care, he commeth to the care of the *Coloſſians*, exhorting thē as they had receiued, ſo they walk in that they had receiued. Two things then are neceſſary, *viz:* what wee

receiue

receiue, *viz.* not the doctrine of Antichriſt inſted of the doctrine of CHRIST, not the doctrine of errour in ſtead of the truth. And ſecondly that hauing the doctrine of truth that we walke in it.

Walking being an ordinary ſpeech in the Scriptures. *viz.* as a wayfaring man not to ſit ſtill, or goe backeward, but to goe forward in that way.

The manner of walking is, firſt that they be *rooted*, and ſecondly that they be *knit*, *viz.* that they be conſtant and ſtedfaſt: before in the former chapter he ſaid that they ſhould be ſetled, which cannot be eaſely moued, and to be grounded.

Here he vſeth two other excellent ſimilitudes, firſt to be rooted, taken from trees, not like to reeds ſhaken with the wind, but like the Cedars, or as in *Eſay* the Okes, which cannot be remoued. And our eſtate, if rooted in CHRIST, is farre better then the tree, where as if we be not truely grounded in CHRIST, our condition is worſe then the tree: for the tree being cut will ſpring vp againe, and being planted to an other plant will grow againe, but as one of the friends of *Iob* ſaith, if they be once gone and remoued, they neuer riſe againe. *Note.*

But the children of God can neuer be diſplanted, being ſet before the beginning of the world in Gods election, which is a ſure foundation neuer to be raiſed and confounded. Eph. 1. 4. 2. Tim. 2. 19.

And he ſaith *built*, *viz.* grounded on CHRIST, and therfore ſhall neuer be ſeperated from him. Whereas if we be not built on CHRIST our cauſe is more miſerable. It muſt be ſtedfaſt by faith in CHRIST. *Verſe.* 7. Ezech. 18.

So that one quality, is, to be grounded and conſtant: Another is that we abound, *viz.* not ſtand at

a ſtay, but it is required that we runne ouer, as a veſſell filled to the top. So that we ought not onely, not be drawne away by euery wind of doctrine, but we ought to increaſe in grace; and therefore our eſtate is compared to the eſtate of a man, that is firſt a child, then a yong man, then in the perfect age.

Laſtly is ſet downe thankfulneſſe to God for the benefits receiued, and therfore we ſhould not be forgetfull of them, but cary them alwaies in remembrance: which thanckfulneſſe muſt appeare by our obedience in walking in the commandements of God, and in the continuall practiſe of our loue to God, and to our brethren.

The end of the 15. Sermon.

The 16. Sermon.

Colos. 2. V. 8. to the 11.

8 *Beware leſt there be any man that ſpoyle you through Philoſophy, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after* Christ.

9 *For in him dwelleth all the fulneſſe of the God-head bodily.*

10 *And ye are complete in him, which is the head of all principality and power.*

THe Apoſtle hath in the words before in this chapter made a way to come to the principall point he purpoſed. And firſt he teſtified his care ouer them, and moueth them to haue care ouer themſelues, and that they ſhould take heed of being caried away by any probability and likeneſſe of ſpeech. Here he particularly layeth it downe what he would haue them take heed of; as if he ſhould ſay.

Looke about you by a ſound knowledge of the truth, leaſt any of what opinion of learning, or holineſſe whatſoeuer, by either ſhew of reaſon comming from the braine of men, which hath receiued ſtrength in that it hath bene receiued from hand to hand, and yet is nothing els but a vaine deceit and 8.

sleight, or els by the ceremonies of the law, where-
with as by certaine rudiments, or *A. B. C.* the
people of God (as children) were trayned to this per-
fection of doctrine, which now hath shined out
vnto you, do vanquish you, and driue you before
them as prisoners fast bound in the chaines and ma-
nacles of errour. Yea take heed of any) doctri-
ne whatsoeuer that either taketh any thing from
CHRIST, or doth place any the least iot of salua-
tion other where then in him.

9. For seing that in the humane nature of CHRIST,
the fulnesse of the God-head doeth personally so rest
and abide, that both the natures of the God-head
and the man-hood make but one CHRIST: what
is there needfull for your saluation, which you may
not haue abundantly in him?

10 Considering especially that this fulnesse of all
graces, which is in him, he hath not for himselfe,
but for you, which of his abundance is ready to fit
you with all whatsoeuer you haue need of to salua-
tion. And the same CHRIST, howsoeuer sometime
a litte inferiour to Angels, as towching the humilia-
tion of his man-hood: yet now, euen according to
his man-hood, is head not onely of his Church (as
is aforesaid) but of all powers and principalities
which are in heauen, whereby may appeare your
errour, which worship Angels. The sum is an exhor-
tation, which the Apostle giueth to the *Colossians* to
take heed they should not be deceiued by any false
doctrine, and the reasons, and grounds,

The parts are. { *Exhortation not to be deceiued by Philoso-*
phy, and the beginnings.
The reason: because if they be led away they
are made a prey.

Againe

Againe they ſhould haue nothing in CHRIST, in whom is all fulneſſe, and though he was man and inferiour to the Angels, yet now, and as he is God he is aboue them all, and head of them all.

See, or take heed: Here the Apoſtle firſt teacheth that a man muſt haue a ſound knowledge and vnderſtanding in the truth of God, for he ſpeaketh not of the bodily ſight.

Doctrine. It belongeth to all men and all women euen to all Gods children of what ſort and condition ſoeuer they be; (in ſpite of the enemies of Gods truth the Papiſts;) it is required at their hands and commanded, that they ſhould know and beare away the word of God. *Doctrine.*

And they muſt grow in knowledge, for they are not to ſtand at a ſtay, for as they muſt grow in zeale, ſo alſo muſt they doe in knowledge, for better haue no zeale, then zeale without knowledge, which is moſt dangerous, as a wild horſe. And therefore it is that *Dauid*, though a wiſe man, yet ſtandeth much on this point. Pſal. 119. 3. Part.

And if we muſt proceed in godlineſſe all our life, ſo alſo in knowledge. It is neceſſary that we haue knowledge to the end we may be able to be defended againſt the ſubtilties of the falſe teachers and deceiuers of the world, who are compared to inchanters *Iannes* and *Iambres* which withſtood *Moſes* before *Pharaoh*, it is neceſſary that we haue knowledge to the end we be not blinded by them. Gal. 1. 2. Tim. 3. 8.

He biddeth them take heed of *Philoſophy*, which is a glorious name, ſignifying the loue of wiſedome. But the Apoſtle doth not take away the vſe of Philoſophy. For if it be well vſed, it is a good *hand-maid* for to help the Miniſters, if ſo be it be not vſed to

Note. make a gloſe, and a ſhew to the world. But here that Phyloſophy is condemned, which repugneth the word and Goſpel of God, for ſo far forth as Phyloſophy will as a hand-maid wait and attend on the word of God to further the Miniſters, ſo long it is commendable, and a good help to further the Miniſters in the word of God.

But when as Phyloſophy doth riſe vp to go hand in hand, or as *Hagar* to her Miſtris, to goe before the word of God, then it is to be condemned, and caſt out. And the reaſon, that Phyloſophy is to be taken heed of, is by reaſon that there is deceit in it, as we ſee in naturall Phyloſophy, that *Ex nihilo nihil* fit, of nothing nothing is made.

This is contrary to the word of God. Againe in morall Philoſophy, They ſay that if there be not free will, why ſhould there be puniſhment, but this is to be taken heed of. This condemneth them, which to excuſe their mingling of the word with Philoſophy, they ſay they doe but as the children of *Iſrael* did, which rob *Egipt* of her Iewels, or be as *Moſes* who was skilfull in all the learning of *Egipt*, as the ſchoolmen, Papiſts & others doe. But they doe nothing but rob them of their botches and biles. The reaſon that Philoſophie doth deceiue is, becauſe it commeth from the braines and inuention of men.

An other thing the Apoſtle willeth them to take heed of, is, of the elements of the world, which were the traditions of God. For might they ſay if you will not haue vs to deale with the inuentions of men, will ye deny that we ſhould vſe the decrees of God, as the traditions of the law? Here we ſee whom the Apoſtle had to doe with all, *viz.* ſuch as ioyned with the Goſpell the inuentions of men and Phy-

loſophy,

loſophy, and the ceremonies of the law. The ſame doe we deale withall, *viz.* the Papiſts: for though they confeſſe Christ &c. yet becauſe they ioyne the traditions of men & ceremonies which the Goſpell will not admit, therfore we are not to ioine with them, but to oppoſe againſt them, as the Apoſtle did.

The reaſon why the Apoſtle ſheweth they ſhould not be bound vnto the traditions of the law: Becauſe the ceremonies of the law are the elements, as it were the *A. B. C.* wherein children are to be taught. Now it is no point of a good ſcholler to be alwayes in the *A. B. C.* ſo we muſt not alwaies be babes in Chriſtianity, for thoſe were the ſhadowes of that truth, which now is, and therefore theſe are the dayes of reſtauration, and perfection.

Now then if we muſt not haue theſe ceremonies, which God had appointed, but that Christ muſt be preached ſimply and barely without ceremonies: much leſſe are we to vſe the traditions and ceremonies of men, which the Papiſts religion doth wholly conſiſt of. Indeed there is a doctrine in the ceremonies of the law, which is perpetuall, but the ceremonies themſelues is at an end.

Perſwading them not to be caried away by falſe doctrine he ſheweth perticulerly what: *viz.* Philoſophy, and the elements, and in ſumme what ſoeuer is not according to Christ: now he rendreth the reaſons, why they ſhould take heed, firſt, becauſe they ſhould be made a prey: To whom?

1. To thoſe, that deceiued them: Secondly then to Satan: and therefore they had need to watch, for if a man feare his houſe ſhall be robbed, will he not watch? then much more ought

we to take heed and watch, leaſt we be a prey to theſe enemies.

For as when the Romans in triumph hauing their captiues, lead them at their chariots tailes, ſo if we be deceiued, we are led at the tailes of thoſe, yea of the deuill himſelfe, and as our Sauiour ſaith, *Iohn.* 10. the theefe cometh to make a ſpoile.

Another reaſon, to be wary, becauſe they are not according to CHRIST.

Doctrine. *Doctrine.* Here we may know what an errour and falſe Doctrine is, if it take any thing from CHRIST, and doe not attribute all ſufficiency vnto CHRIST, for CHRIST, is our Teacher; Prieſt, and King: if he be our onely Teacher, then we muſt haue nothing but that which he teacheth vs, for he teacheth to his Church the whole will of his father. Iohn. 15.

And therefore we may know the Papiſts are deceiuers, which bring in traditions not according to CHRIST.

Againe, CHRIST is our Prieſt; And therefore as it was the office of the Prieſt to offer ſacrifice, ſo CHRIST offered himſelfe a ſacrifice for our ſinnes: he that bringeth in any other ſacrificer is contrary to CHRIST.

Another office of the Prieſt is to pray for the people, and therefore they that bring in any other interceſſor is contrary to CHRIST.

Againe it is the office of CHRIST to be King ouer his Church, to command, and giue lawes, and therefore the doctrine of the Pope to to be head of the Church, to giue lawes, to rule, command &c. is a falſe doctrine.

The reaſon why CHRIST is ſufficient is, becauſe the whole God-head is in our Sauiour CHRIST, yea the God-head of our Sauiour CHRIST is really in CHRIST, and therefore hee is onely able to furniſh vs of all: and therefore wee neede not any points of Phyloſophy, or any ceremonies of the Law, to giue ſupply.

Here the Apoſtle dealeth as a good Teacher, that there being a controuerſie betweene the falſe Prophets & him, they aleage one thing, he aleageth another: Now to confute them, he taketh a third thing wherin both agreed: So he doth alſo to the *Athenians*: For if he had aleaged the Prophets, they would haue made a mocke of him, and therefore he taketh one of their owne Poets. This is to be practiſed of the Miniſters of the word.

Heere then the Apoſtle proueth that wee are accompliſhed in CHRIST, For hee is made vnto vs wiſedome, righteouſneſſe, ſanctification, and redemption, and therefore hee is our whole accompliſhment, what then need we to ſeeke for any more or any other portion? And therefore *Dauid* ſaith: *God is my lot, my portion, and inheritance.* 1.Cor.1. Pſal.16.

Now if any bee asked, if they will haue an inheritance, will they not haue it in a faire ground? they will ſay, yea: Then ſeeke it in CHRIST. This then ouerthroweth the going to Saints or Angels, to *Peter*, or the Virgin. For though it were true, that go to *Peter* thou ſhalt not leeſe, if to the Virgin thou ſhalt not leeſe, which yet is moſt falſe; for they cannot help vs: But though it were ſo, that we might haue one peece in one, an other in an other, ſhould we not rather go to CHRIST, where all our inheritance is laid together?

13-6
0-10
0-7

Lastly, hee is *aboue all Principalities*) *viz:* howsoeuer in his base estate hee humbled himselfe vnderneath the Angels, yet he is the Head of them all, and aboue all Angels and Arch-angels, so that none of them are able to crosse his will, or controule him in his Kingdome.

The end of the 16. *Sermon.*

The

The 17. Sermon.

Colloss. 2. V. 11. 12. 13.

11 *In whom also yee are circumcised with circumcision made without hands, by putting off the sinfull body of the flesh, through the circumcision of* Christ.

12 *In that yee are buried with him through baptisme, in whom ye are also raised up together, through the faith of the operation of God, which raised him from the dead.*

13 *And ye which were dead in sins, and in the uncircumcision of your flesh, hath hee quickned together with him, forgiuing you all your trespasses.*

WEE haue heard of the graces in our Saiiour Christ, of the fulnesse, perfection, and aboundance of them, and likewise the Apostle entred into this, that all fulnesse of graces are in him, so they are in him, not for himselfe, but for vs. And therefore the Apostle proceedeth in the argument and in that point still, as if the Apostle should say, ye haue heard, &c.

Having

11. Hauing all fulneſſe and ſufficiency in him: it followeth that you haue that in him, you ſeeke out of him, which is the circumciſion of the fore-skinne: who was circumciſed not for himſelfe, but for you. and in him you haue a more excellent circumciſion then that you ſo greedily purſue. For that is made with the bodily hand of man, which can go no further then to the fleſh: whereas your circumciſion is made by the finger of God, which entreth into the heart, whereof one fruite is the putting off, of the whole body and maſſe of ſinne, which riſeth and buddeth from the carnall corruption of originall ſinne.

12. Where if you reply that *Abraham* and other the godly Patriarkes and Fathers vnder the Law, had this circumciſion of the heart: and yet notwithſtanding receiued the outward cutting of the fore-skin for a ſeale of that inward circumciſion. I grant: And therefore you haue for an outward ſeale of your inward cutting and purging of the corruption, the Sacrament of Baptiſme, a ſeale that with CHRIST you are buried to ſinne, that ſinne is truely mortified and deaded in you, that it ſhould no more raigne ouer you, nor you ſhould liue vnto it. Another fruite alſo of this circumciſion, whereof Baptiſme is a ſeale, is that with CHRIST you are raiſed vp to newneſſe of life, through faith, which God hath wrought in you by the ſame almighty power, whereby hee hath raiſed CHRIST from the dead.

13. And no maruell if you haue neede of the ſame power to quicken you, which the Father declared in the rayſing vp of his Sonne, ſeeing you alſo were dead in ſinnes, ſhadowed and ſet forth by the circumciſion of the fleſh, and are quickned together

with

with him, in hauing all your sinnes forgiuen you.

The summe is a more speciall declaration of the fulnesse, and accomplishment we haue in Christ.

The parts are that in Christ we haue { *Circumcision inward of the heart, with the outward signe thereof.* / Because we haue { *Sanctification.* / *Iustification.* }

Summe: That the *Colossians* and Christians haue no need of the circumcision which was in times past, and therefore we are to consider of

First the Sacrament of { *Circumcision to Gods children in times past:* / *Baptisme vnder the Gospell.* }

Secondly, of the notable fruits and benefites sealed to vs in these Sacraments.

Heere we are to consider of the order of the Apostle according to the custome of the Scripture. For the Scripture vseth to set the handling of those last, which were named first, and the handling of those things first, which were named last, and therefore the Apostle hauing spoken of, & named Philosophy first, and then of the rudements and ceremonies: hee first speaketh against the ceremonies of the Law, and because circumcision was most stood vpon, and chiefly regarded, therefore the Apostle doth speake of circumcision.

For circumcision was especially commended in the Law, as that which was performed by all, and was appointed as a badge vnder the Law, to distinguish the Church of God from the world, and therefore they that were not circumcised, were abominable, as *Moses* was in danger for his sonne vncircumcised:

Exod 4.24. Againe, becauſe the circumciſion was 400. yeares before the Law was, and therefore they thought it ſhould not be aboliſhed with the Law. But the Apoſtle anſwereth that we are, and neede not to be circumciſed, becauſe CHRIST was circumciſed for vs, hauing no cauſe for himſelfe to bee circumciſed. Now circumciſion is a note of pollution, but we are clenſed in CHRIST. And a man is not to bee circumciſed twice, but once wee are circumciſed in CHRIST, and therefore neede not to bee circumciſed againe. Further, we haue Baptiſme in ſteed of Circumciſion, and therefore it is not belonging vnto vs.

Againe, he maketh two kinds of Circumciſions, outward and inward: The inward is the circumciſion
Deut. 10. 31. of the heart: *The Lord circumciſeth the heart, &c.* And therefore the Iſraelites bragged of this, that they were the circumciſed of the Lord; this is our boa-
Heb. 6. ſting that the Apoſtle ſaith: *We are glad of this, that the hardneſſe of our heart is taken away, our reioyſing is the circumciſion of the heart.*

So alſo there is two ſorts of Baptiſmes, for which cauſe the Apoſtle ſaith: *Among the Principles of religion, wherein euery one is to bee inſtructed*, nameth the doctrine of Baptiſmes *i.* inward, and outward; for as the Circumciſion was inward and outward; And
Acts 7. therfore it is that *Stephen* according as the Prophets vſed, vpbraided them: *Oh yee ſtiffe-necked and vncircumciſed*: becauſe though they were circumciſed in body, yet not in heart.

Note. It were a ſtrange thing, if a man ſhould ſay, men now that haue come to Baptiſme, that they are vnbaptiſed, and to thoſe that come ordinarily to the Sacrament of the Lords Supper, that they neuer re-

ceiued it, and to thoſe that come to heare the word and prayer, that they neuer did it, *viz.* they neuer effectually did it, in regard that they haue not done it in heart, in that they haue not forſaké their vncleaneſſe and looſenſſe of liſe.

Nay rather it may be ſaid of them, that they haue receiued the Sacraments, as ſeales of condemnation, and the word as a teſtimony of their iudgement, and prayed to pull the vengeance of God vpon their heads: And therefore wee are to looke, that as they haue the outward, ſo we labour and feele to haue the hand of God inwardly in reforming vs, and renuing vs, and working grace in our hearts. *Note.*

The fruite of Circumciſion and Baptiſme, is the putting off the body of ſinne. It is the vſe of the Scripture to compare ſinne to filthy garments, or nakedneſſe, *Apoc 3. Buy of me garments to couer thy nakedneſſe*: So it is with vs, that if we haue not the righteouſneſſe off CHRIST, we are naked, or elſe clothed with the ragges of ſinne: And therefore as men are aſhamed to come into the preſence of others naked or in filthy ragges, For as *Ioſeph* might not come before the King, before his priſon clothes were taken off. And are we not to be much more aſhamed, to come into the preſence of the Lord in our ſinnes, which are farre more loathſome to God, then any filthy ragges to man? Gen. 41. 14.

Againe our ſtate of Chriſtianity is compared to a race, which was vſed among the *Romans*, where in their exerciſes, to the end they might be more light to runne the race better, or to do any other exerciſes, they vſed to put of their cloths, ſo far as with honeſty they might, that they ſhould be no burden or hinderance vnto them: Euen ſo ſin being a greater burden 1. Cor. 9.

then any clothes to hinder our race, is to be cast off.

By flesh the Apostle meaneth the naturall and originall corruption, *viz.* the proanesse and readinesse to all naughtinesse, and vntowardnesse, and vnfitnesse to any thing that is good.

And by the body is ment the fruite of it.

By flesh is not meant that the creature it selfe is this filthinesse, for that is a creature (for then CHRISTS flesh could not be pure) but it is meant the spirituall corruption and infection in the body and soule ioyned together.

Note. In that sinne is called the body of sinne, it noteth, that euery one hath in him, or about him, *A Body of sinne*: So that looke how many members of the body euery man hath, and how many powers of the soule, so many instruments of sinne: it noteth that whatsoeuer part or faultie is in a man naturally, is nothing but a lump of sinne, his hand a hand of sinne, his foote, eie, &c.

Therefore chapter 3. *mortifie your earthly members of sinne*, filthinesse, vncleanesse, noting that vntill our members bee mortified and renued, they are members of sinne and vncleanesse: Yea they are *weapons of vnrighteousnesse*, which vntill they bee purged and cleansed, tend onely to the hurt either of our selues or others.

Rom. 6.

Here then we may know that we are truely baptised and haue the true circumcision of our Sauiour CHRIST, if wee daily labour more and more to cut off the members of sinne in our selues, whereas if we continue in sinne, and go on more and more in our sinnes after Baptisme, then wee may assure our selues, we haue no part in CHRIST, and our Baptisme is not profitable.

Then

Then the Apostle answers a priuie obiection, Why had not *Abraham* and the rest the circumcision of the hart before the circumcision of the body, and yet it was needfull for them to haue the circumcision of the body as being the seale of the other? Why then should not we be circumcised? *Obiection.*

Answer. True, they had the inward circumcision before, and the outward circumcision after, yet *we* need not the outward: for baptisme sealeth that to vs, which circumcision did to them: for there is but one seale of it: now they had outward circumcision, and ye haue baptisme, and need but one seale for baptisme doth sufficiently assure you of the inward circumcision. *Answer.* *Vere.*

Ye are buried with him in baptisme: Not that baptisme doth it, but baptisme is the seale of our burying with CHRIST. For the properties of the thing signified, is often giuen to the seale: As in the Lords supper the name of the signe, bread and wine, is giuen to the thing signified, which is the body and blood of CHRIST. And baptisme is called the washing away of sinnes, for as water washeth the filthinesse of the body, so doth the blood of CHRIST, signified by the water, wash away our sinnes. So here to be buried is giuen to baptisme, which is onely the worke of the spirit of God by faith in CHRIST, which doth bury sinne in vs.

Baptisme doth represent our buriall vnto sinne, because, though it be not vtterly killed, so long as we liue, yet it is weakened. In the *Rom.* 6. it is said that we are dead, buried, and raised vp in baptisme, *viz.* baptisme sealeth all these vnto vs.

But it is to be obserued. That he *maketh choise* of the buriall onely, rather then the death, to

Note. signifie the truth and assurance of our mortification, that our mortification is certaine, true, and without all dissimulation, it is indeed a hatred of sinne.

For as men may seeme to be dead, which are not so indeed, but if they be dead and couered, then we are assured they are dead indeed, so true mortification is here signified to be a true hatred of sinne.

And that was in times past notably set forth by the custome in the primitiue Church, their *descending* into the water, which signifieth *death* to sinne, and *remayning* in the water, their *burying* to sinne, and *rising* out of the water, *rising* to righteousnes. So that

A simile. here is shewed what ought to be true mortification. For there may be some in a swone or trance, which seeme to be dead, & yet reuiue againe, so there are many, that thinke themselues dead to sinne, if they can abstaine frō some sinne they haue vsed before, & doe some good things they did not before, yet it doth not follow that they are therefore mortified: for they may doe it for some sinister cause, for hope of gaine &c. and after fall to it againe: and therefore it is necessary that there be a *burying*, *viz.* that for conscience to God, for the feare of God, and loue of him, that he hath bene mercifull vnto vs, we mortifie sinne and walke in holinesse of life, to continue in it, which mortification importeth.

Note. For he that continueth in mortifying sinne, he onely is truely mortified: Therefore acts 14. 21. strengthened the disciples and exhorted them to *continue*.

Doctrine. Here also we learne that baptisme is the same to

Verse. 1. vs, that circumcision was to the people of God vn-

Anabaptists Erre. der the law: where we haue to confute the wretched opinion of the *Anabaptists*, which will not haue any

baptised

baptised before they come to yeares of discretion: but if they vnder the Law, circumcised vnder age, then now we may baptise vnder the Gospell them that are Infants. Againe in the Parents, if one be faithfull their children are holy, and much more both being holy, sanctifie their children, therefore to be baptised. 1. Cor. 7. 14.

Obiection. But it is said that the Apostles baptised, it is said they baptised households, but no mention is made of children, they are not named. *Obiection.*

Answer. Could they baptise whole households, and not baptise children. Againe, in that baptisme is the same to vs that circumcision was to the Iewes, why should not our children be baptised, as theirs were circumcised? *Solution.*

This doctrine serues also against the Papists, that thinke that children vnbaptised are damned. But that can not be, because there was no such thing to be feared of those that died before circumcision being the 8. day. For we see the Lord commanded that circumcision should not be before the 8. day, to the end that the children should be strong to abide the great smart of the wounds: now if as many children as died should be condemned, the Lord should haue prouided ill for his people, that for a small temporary comodity would deprive them of euerlasting life: 2. Sam. 12. *David* before his sonne died, he had fasted and laene on the ground; after he heard that he was dead, he rose vp, and washed his face, and shewed himselfe comfortable, and did make profession that he *should goe to him.* Whereby it is euident he was perswaded he *was in peace*, whereas we see that he mourned for his sonne *Absolom* (Whom he loued as dearly) because he feared his condem- *Verse. 2.* The Papists errour confuted. 2. Sam. 12. 16. 17. 20. 23.

nation,

nation, for that he had liued and died wickedly.

Note.

Againe, if the children be vnbaptiſed, it is not theirs, but their parents ſinne, and ſhould it be condemned for the parents cauſe?

Gen. 17.

Deut. 16.

Againe, *not the want*, but the deſpiſing and *contemning* of the Sacrament is dangerous. And therfore they onely that were deſpiſers of the circumciſion, were to be cut off. Now the children cannot deſpiſe it, and if any deſpiſe it, it is the Parents. Beſides, the Sacraments are notes of our ſaluation, and that ſaluation doth not depend vpon them, but vpon Gods fauour, and free election before all worlds.

We haue heard of the benefits we haue in CHRIST through baptiſme, to be the dying vnto ſinne, and in ſanctification. The laſt benefit we haue in baptiſme, is the *quickening* of vs in CHRIST, which is the forgiueneſſe of ſinne and iuſtification. And therefore ſeeing we haue both this iuſtification and all ſanctification and dying vnto ſinne ſealed to vs in baptiſme, it appeares therefore that all the parts of our reconciliation are ſealed to vs by baptiſme.

The end of the 17. Sermon.

The 18. Sermon.

Colos. 2. 14. 15. 16. 17.

14 *And putting out the hand-writing of ordinances that was against vs which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the Crosse,*

15 *And hath spoiled the Principalities and Powers, and hath made a shew of them openly, and hath triumphed ouer them in the same Crosse.*

16 *Let no man therefore condemne you in meat and drinke, or in respect of any holy day, or of the new moone, or of the Sabbath dayes.*

17 *Which are but a shadow of things to come: but the body is in* Christ.

WE haue heard how the Apostle doth propound to himselfe to refute two errours: one of vaine Philosophy, which appeared to men to be wisedome, but not true wisedome.

The other was that the *Colossians* had crept in among them, such, which held the necessity of ceremonies. We haue heard how the Apostle amongst other ceremonies, which he confuteth, beginneth at the ceremony of circum-

ciſion, which confutation he hauing entred vpon proceedeth in confuting the vſe of the other ceremonies, as eating of meats, drincks &c.

Metaphraſe.

14. As by his death he hath gotten vs forgiueneſſe of our ſinnes: ſo by the ſame he hath blotted out *the hand writing*, which was a witneſſe of our ſinnes as of a det, where in we ſtood bound to God: which hand-writing ſtandeth in the rites and ceremonies of the Law, which by his death is not onely blotted out, by the ſame nayles wherewith his bleſſed hands and feet were nayled to the Croſſe, this as it were was nayled thorough and cancelled.

15. Neither is it maruell if by his Croſſe theſe ceremonies are done away, ſeing vpon the ſame Croſſe, he ſpoyled the deuill, and all the power and hoaſt of hell, and hauing diſarmed them, he made open ſhew of them, triumphing vpon them in his Croſſe, wherein they thought to haue vtterly vanquiſhed and ouercome him.

16. Wherefore as by this meanes circumciſion is taken away, ſo is likewiſe taken away all difference of meates and dayes.

Therefore as in CHRIST no man ought to condemne you for the vſe of any meat or drinke, or in reſpect of a feaſt day, whether it be new moone or the three ſolēne Sabaoths: ſo if any man either ignorantly, or malitiouſly condemne you, you ſhall not

17. need to feare their iudgement, conſidering that theſe things were but ſhadowes, which haue no more place, CHRIST the body being come.

The ſumme is, the doing away of all the ceremonies of the Law by the death of CHRIST, and therefore of theſe, which the *Coloſſians* erroniouſly retayned.

The

The parts are the { *Effect of* Christs *death in all the ceremonies of the Law.* / *Application of that effect to the preſent errours of the Coloſſians.*

The purpoſe of the Apoſtle is that becauſe that the ceremonies of the Law generally are done away by the death of our Sauiour Christ, that therefore the ceremonies, which the *Coloſſians* made conſcience of, are done away.

Here we are to note firſt, the power of the death of our Sauiour Christ in taking away ceremonies; ſecondly, the applying of that effectually to the perticuler eſtate of the *Coloſſians*, that they were in by reaſon of falſe Teachers.

Sundry vſes of the ceremonies.

For the firſt, the vſe of ceremonies of the law were diuers. 1. To make a partition wall and ſeperation betweene Iewes & gentils, that neither ſhould come one to other, till it ſhould be taken away. 2. Another vſe in them was to traine vp the Iewes being *children*, in the principles of religion.

Another vſe here mentioned that they were a hand-writing, teſtimony, and a witneſſe vnto the people of their ſinnes, that they were bound vnto God.

Note.

For what meaneth their manifold waſhings, but that they were excedingly *filthy*, and loathſome in the ſight of God. And what was the killing of the beaſts and ſacrifices, but to confeſſe, that themſelues were worthy to be ſlaine by reaſon of their ſinnes? further their circumciſion, which they bragged ſo of, did note the vncleanes of the whole man, becauſe out of that part came the ſeed, which proceded from euery part of a man, and therefore all theſe were teſtimonies of the wrath of God due to them.

But the benefit we haue in our Sauiour. 1. our ſinnes are taken away. 2. The hand writing is not onely blotted out but cancelled, for the ſame nayles, that went through his hands, perced the hand-writing and ceremonies.

And therefore what iniuries ſhould we doe to our ſelues, and what iniury to our Sauiour CHRISTS death if we ſhould hold the neceſſity of them? For what is he, that hauing the det payd, will not labour by all meanes to haue the writing cancelled?

Note.

Now it were a farre more fooliſh thing if the detter, when he had payd the det, would deſire his creditor to keepe the bill ſtill.

He meanes (I take it) ſuch ceremonies as are vrged as neceſſarie and parts of Gods worſhip.

And this was not onely the ſinne of the Iewes, but now it is the fault of them, and farre greater, which will haue ceremonies in the Church, not Gods, but mans ceremonies, which are farre worſe.

So that here, ſee the difference of *Beleeuers*, vnder the Goſpell and Law.

Note.

For howſoeuer the death of CHRIST was effectuall to them, while the Law ſtood, yet the *obligation* and *writing* was in Gods hand.

Obiection.

Obiection. Why then, was the hand-writing in the hand of God.

Solution.

Answer. It was in the hand of the good creditours, and it was by Gods will that it ſhould be ſo, to keepe them vnder: but now it is his will that they ſhould be taken away, and therefore it is a fearfull thing in vs, that when God would haue it taken away, we will haue it remaine ſtill in his hand.

Here we ſee that the children of God may haue aſſurance of euerlaſting life, and their hope is a *certaine hope*, contrary to the papiſts which make it doutfull according to our cõmon ſpeach But the Apoſtle

ſaith: *our hope cannot be confounded.* The certainety of this hope the Apoſtle proueth both by that our ſins are forgiuen, and the debt bill is put out. Rom. 5. 5.

Another reaſon the Apoſtle rendreth, is for that our Sauiour CHRIST hath vanquiſhed the Deuill, the Prince of Diuels, called Powers and Principalities: For they were created ſtrong and haue not loſt much of their ſtrength. This is taught by our Sauiour CHRIST *Math.* 12. The *ſtrong man*, that is the Diuel, keepeth the houſe till a ſtronger cõmeth, which is our Sauiour CHRIST. When our Sauiour was vpon the Croſſe, the Diuell aſſaulted him moſt ſtrongly: For at his firſt entring into his Miniſtery the Diuel tempted him ſore, though he left him for a time, yet he came to him againe: But eſpecially hee vſed all his ſtrength to torment our Sauiour Chriſt vpõ the croſſe, whẽ the wrath of God was vpon him: that occaſion he took to vex our Sauiour as much as hee could, which in the 22. Pſal. which is the Pſalme of the paſſion of our Sauiour CHRIST, the Diuel's compared to *Dogs*, to *Buls of Baſan*, which tore his hands and feete, and compared alſo to *Lyons*, and to *Vnicornes*, ſo cruelly did they vſe him. And yet whereas they thought to haue triumphed ouer him, euen in the very Croſſe hee ſpoiled them and ouercame them, and triumphed ouer them, and led them *captiues*. Ephe. 2. 2. Math. 4.

And therefore wee ſee there is no cauſe we ſhould bee aſhamed of our Sauiour CHRIST, ſeeing hee hath ouercome, and we are conquerous in him, and therefore to boaſt in that, as the *Apoſtle* ſaith: *Death where is thy ſting? Hell where is thy victory?* 1. Cor. 15.

And this is matter of comfort, that wee are to deale with one, that is maiſtred, & conquered alrea-

dy, with one that is a coward, and therefore *if we resist him, he will fly*, but if wee giue place to him, then he will vse vs, and torment vs as a Tyrant. And therefore wee are to take ecurage ouer him, being thus ouercome by our Sauiour Christ. For as the victory, which *Dauid* had ouer *Goliah*, was for all the people of God, so is the victory of our Sauiour not for himselfe, but for vs.

Iam.4.7.

A simile.

Thus much for the taking away of the ceremonies by our Sauiour Christ: The application of this doctrine to the *Colossians* followeth.

Doctrine. The Ministers duty.

Doct. The office of a good Minister is not onely to deliuer the doctrine generally, for then the *Colossians* had gone away without comfort, but hee must apply it particularly. And as it teacheth Ministers to deliuer and apply perticularly: So the people are to learne that they must be content to heare of perticulars, as of the generall: for will they say, let the Minister teach of adultery, but let him not speake of me, but *Nathan* said to *Dauid*, *Thou art the man*, 2. *Sam.*12.7.

Let no man iudge you) *i*; If any man take this boldnesse to condemne you for eating of those things, doing those things, let it not grieue you.

The meates which were forbidden by the Law were those which did not chew the cud, or which chewing it, had not clouen feete, &c. But now by the Gospell those things are left to our liberty, for if the word of God do teach vs, wee may eate it, then wee are to eate it, so it bee with thanks-giuing. For now to the cleane all things are cleane. And though this liberty be left vs, which was bought by our Sauiour Christ, yet it doth not take away authority from Magistrates, for Nauigation, or by reason

1.Tim.4.5. Tit.1.15. Rom.14.20.

of

of want to abſtaine from ſome meates at certaine times in the yeare.

For the Feaſts and new Moone:) In the new Moone the Lord had commanded, in regard of the benefit which God gaue by the lights, they ſhould haue *Feaſts.*

Sabaoths) There were three great feaſts in the yere: Firſt, at *Eaſter* when came their corne in, wherein God commanded them to celebrate a feaſt of thankfulneſſe, and therein was the *Paſſeouer* celebrated.

Pentecoſt was at that time of the yeare, that the fruite of the Vines were gathered.

The third feaſt was of *Tabernacles*, when all fruits were gathered in.

This is not meant of the Lords Sabaoths: for it is ſaid Sabots not Sabaoth: Againe, the *Lords day* was neuer no ceremony: for it was before all ceremonies, euen in the beginning of the world, before there was need of CHRIST. And therefore the Sabaoth day heere is not meant: but it is yet to be kept wholly, and holily vnto the Lord. *Note.*

Againe, our Sauiour CHRIST prophecying of the things that ſhould come to paſſe 40. yeares after his death, willeth them to pray that their flight ſhould not come as in Winter, ſo *not on the Sabaoth day*, whereby the Lords exerciſes ſhould be hindred, which might increaſe their griefe. Math. 24. 20.

Laſt reaſon, becauſe theſe were *ſhadowes*, and therfore to ceaſe, now the Body was come. For our Sauiour CHRIST is the Body, & therfore what a madneſſe is it in men, that being deſirous to looke vpon one, had rather to looke vpon his ſhadow, then vpon the perſon himſelfe. *Note.*

The end of the 18. *Sermon.*

The

The 19. Sermon.

COLLOSS. 2. V. 18. 19.

18 *Let no man at his pleasure beare rule ouer you by humblenesse of minde, and worshipping of Angels, aduancing himselfe in those things which he neuer saw, rashly puft vp with his fleshly minde.*

19 *And holdeth not the head, whereof all the body, furnished and knit together by ioints and bands, increaseth with the increasing of God.*

OF the false doctrine that the *Colossians* were bewitched withall, and infected by false Teachers, there were two kinds: One which came of the inuentions of the braine, and wits of men: The other were those ceremonies which were once Gods ordinances, enjoyned by *Moses*, as the ceremonies of the Law. And first we haue heard how the Apostle hath confuted those errours, which were concerning the maintaining the ceremonies of the Law: Now he setteth himselfe to confute those errors, which were of mens inuention. As if he said:

Hauing spoken of the Elements of the world,

which

which are the ceremonies of the Law, I come now to the *vaine Philosophy*, I gaue you warning of. Against the which obserue this rule: First, that you giue no man (of what shew soeuer) this power ouer you, that for his owne lust, in matters pertaining to God, hee vsurpe authority, howsoeuer the doctrine hee brings, carry a shew of humility. As for example those that teach the worship of Angels, as meanes to come the more easily vnto CHRIST: in which thing what do they else, but thrust themselues into things, which they neuer knew, onely grounded vpon a proud conceite of their fleshly minde, notwithstanding their great pretence of humility?

Which errour ought so much the more to bee abhorred as they, that are infected with it, doe not (in deed, whatsoeuer they do in word) hold CHRIST fast, which is the Head of his Church, of whom the whole body as it were by ioints and bands being furnished, and compact together, is both nourished and increased, with that increase, which God both alloweth, and is giuer off. 19. Ephe. 4.

The summe is to condemne the doctrine of mens braines.

The parts are { *Against doctrines of mens braine, namely the worshipping of Angels.* / *The reason against them.*

The summe then is, to set forth vnto vs how they ought to be ware of the doctrine of men, taught by mens owne heads, as namely the doctrine of worshipping of Angels, which is set for all orders.

First of the errours, which was among the *Colossians*, which they were infected withall.

Secondly, the reasons the Apostle vseth, to ouerthrow, knocke in peeces, grind to powder, this, and all other such errours.

First, for the worshipping of Angels, wee are 1. to know that God onely is to bee worshipped, that is with a religious kinde of honour and worship. Indeed there is an honour and worship giuen to Magistrates and superiours, but that is a ciuill honour, And therefore *Deut 6. Thou shalt worship the Lord thy God*, and not other idoll gods: And on that our Sauiour CHRIST gathereth this conclusion, *Thou shalt serue the Lord alone*: A manifest example of this wee see, Saint *Iohn*, being a worthy seruant of God, who when the Angell, which God sent vnto him, had shewed him such glorious and excellent things, being rauished there-with, fell downe and worshipped the Angel. But the Angell being moued, saith: beware, *take heed*; hee cuts short his speech, as those that are moued with any thing. And hee giueth him a reason, why he should not, for saith hee: *I am thy fellow-seruant*, for though my message bee glorious, yet I am appointed of God to doe it, and am his seruant, *Hebrews 1.14.* The Angels are ministring Spirits to serue, as the Sunne, Moone, and Starres, for as the Angels are Ministers to serue CHRIST, so they are to his seruants, beeing one with him, and therefore wee are not to serue them.

Math.4.10. Reuel.22.8.9.

Obiection. *Obiect.* Whereas wee see oft-times of Angels, that appeared, as in the booke of the *Iudges*, the Angell, that appeared to *Samsons* mother and Father, when they willed him to stay that they might worship him, hee bid them, and so in other places, therefore it may seeme Angels are to be worshipped.

Iudges 13.15. 16.23.

Answere,

Anſwere, But that doth not follow: For wee are to conſider that where any Angell was to bee worſhipped, it was the *Angell of the Covenant*, the Sonne of God: who though hee tooke vpon him a body to execute the function, hee was ſent to doe by his Father, which body hee preſently left off: yet hee appeared to the end that hee might ſignifie, that hee was afterward indeed to come, to take our nature, and to vnite it vnto him. And hee was to bee worſhipped, being not a created Angell. But for the other Angels, they are not to bee prayed vnto. Contrary to the Papiſts, who wretchedly abuſe theſe places of Scripture. *Solution.* Mal. 3. 2.

And if the Angels may not, much leſſe can or ought the Saints to bee prayed vnto. And if any, the Angels rather, who attend vpon the Saints of God to their good, but the Saints know not our eſtate, and therefore can helpe vs much leſſe. And therefore *Eliah* ſaith to *Eliſeus*, being to be taken away, haſt thou any thing I ſhould do for thee, tell it mee now, for after I cannot doe thee any good. And a further reaſon why they are not to bee prayed vnto, nor the Angels neither, becauſe they vnderſtand not our heartes: For wee cannot expreſſe our owne heartes, as *Hannah* could not expreſſe her griefe. The ſpirit of God onely doth vnderſtand. 2. King. 2. 9. 1. Sam. 1. 1. Cor. 2. 11.

The reaſons the Apoſtle vſeth: 1. *Let no man* (ſaith hee) *take that authority ouer you, and iudge ouer you.* Where hee taketh the ſimilitude alluding to the cuſtome of the *Romanes*, who in the ſports of running, &c. had Iudges of the game, and whomſoeuer they iudged to be worthy had the Garland. But ſaith hee, *Let no man bee iudge in your faith*, nei-

ther stand vpon any mans iudgements to beleeue that they say: For there is no man Iudge or Lord ouer a mans faith: 2. Corinthi. 1. 24. *We are not Lords ouer your faith.* This the Apostle rebuketh the *Corinthians*, for that they suffered themselues to bee bossed, by the false Prophets, *viz.* to become seruants vnto them in their soules, as to bee bound to what soeuer they said or taught, and so also became to bee seruants vnto them in their bodies: So was it in the time of Popery, when euery Sir *John Lacke-latine*, whatsoeuer hee said, all way beleeued. So is it in those, that will yeeld vnto the iudgements and opinions of men in an errour, which is to admit a Iudge into the Church of God, whereas there is none but CHRIST alone. *Iam. 4. 12. There is one Law-giuer, which is able to saue and destroy.* And therefore wee are not to take mans authority in the word of God, and matters of religion, but to examine his doctrine, as the men of *Berea* did. And therefore let no man take that authority, as to desire to haue his word stand in matters of religion, neither are wee to giue this authority to any.

2 Cor. 11. 20.

Iam. 4. 12.

Acts 17. 11.

Heere further the Apostle taketh away their obiection, which come (they say) in humility, they would not presume to come directly vnto CHRIST, but by the Angels, as vnto a Prince wee will goe by the seruant: was not this a great humility and meekenesse not to presume to come vnto CHRIST rashly? But vnder this shew the flesh doth maske.

Doctrine. *Doct.* Heere wee see that wee haue heard before, that vnder the shew of truth and godlinesse oft-times come fearefull and dangerous errours, and

errours

errours oftimes haue a fayrer shew, then truth it selfe. As the bayt that cometh to the fish to be good meat.

And be it that it be humility, yet is it but a *false* humility, which is broken out without the right of the word.

Doctrine. That whatsoeuer Religion hath not the word of God, and is not grounded on the word, though neuer so humble, it is ignorance. Rom. 8. 22. 23. If not grounded on the Law and the Prophets it is sinne. This is one argument. Isa. 8. 20.

Another is, that this is not humility, but an vnspeakable pride and arrogancy. For what an arrogancy is this that a mortall man will take vpon him to talke of that he neuer heard of, of the word of God? Againe what a wretched arrogancy is it, for a mortall man to resist and contradict the ordinance of God? for as there is but one God, so there is but *one Mediatour*, and if they will haue more, they must haue more Gods. This is the Apostles reason. For there can be no mediatour betwene God and vs, but CHRIST *alone*. For he is most fit to be a *Mediator* that can best agree with both the parties. 1. Tim. 2. 5.

And who can be better then our Sauiour CHRIST, for he communicateth with God in his God-head, which Saints and Angels do not. And he hath greater communication with vs in his manhood, then the Saints, for he is our *head*. This the Apostle hath a notable place for Rom. 8. If there be another mediatour and intercessor, then there is another hath died for vs, and another sitteth at the right hand of God.

To returne to their pride. To make another Mediatour is nothing but a proud thing. For is it not a

great pride to doe contrary to the commandement of God? *John.* 13. *Peter* when our Saviour would haue washed his feet, he would not, but denied againe and againe, which though it seemed an humility; yet it was great pride, not to obey the commandement of his master.

A greater reason he alledgeth verse. 19. Because they held not *the head:* all errours are dangerous: but this is most dangerous of all to take away the head, as which take away our Saviour CHRIST. And therefore the Apostle *Peter* saith in the latter dayes shall come such, as shall teach *pernitious Heresies, denying the Lord:* For as it is in the hurts of the body, those hurts though small, yet being in the vitall parts, as braine, heart, &c. do cost the life, whereas other great wounds will not: so it is in religion, some errours doe not hurt the life of the soule, but those that are against the head points of religion, kill the life of their saluation.

2. Pet. 2. 1.

A simile.

Note.

Whatsoeuer doth ouerthrow the foundation doth ouerthrow saluation: As in Popery, Idolatry, and worshiping &c. making another head of the Church.

And vnles it be of the God-head, all their doctrine is not onely errours, but a cleane apostacy: for they corrupt all other points. Indeed there be errours, if they held onely, and none els, as free will &c. They might be saued, but if they come to this, as to hold worshiping Angels &c. ouerthrowing the foundation, they exclude themselues, CHRIST he is *the onely head* of the Church, which conueyeth life to all his parts, and to appoint worship to any other is to take him away.

This ouerthroweth the Papists that will haue the

Pope

Pope to be the miniſteriall head which is a fooliſh thing. For as the head is the higheſt, ſo is our Sauiour CHRIST alone, therefore not the Pope.

Againe, the head giueth life and motion to all the body, which our Sauiour onely doth, the Pope cannot.

Againe, in that they ſay the Pope is a miniſteriall head, but our Sauiour CHRIST needeth none being preſent by his ſpyrit to the end of the world, giuing direction to his Church. Math. 28.

And the Apoſtle ſhewing that our Sauiour is the head of the Church. deſcribeth it, to be tyed as the members of the body to the head, ſo the Church to CHRIST.

Againe, our Sauiour is the head of the Church to conuay life and ſuſtenance to all the members. And he giueth nouriſhment not to all alike, but to ſome more, ſome leſſe, as they need: for the greater members haue more need of ſuccours, and relief. *Note.*

Doctrine. Not to enuy thoſe that haue more then we. For if the Lord hath beſtowed more on them it is for our good. *Doctrine.*

Againe, in regard that the members are members of one body and agree with the head, we learne

That if we be the members of CHRIST and ioyned vnto CHRIST by faith, we muſt be ioyned together one to another.

For as when there is a member out of ioynt all the other are grieued, ſo if we be not ioyned in hart, it ſheweth that we are not right in CHRIST.

Our vnity muſt be in CHRIST onely, *O how good and how pleaſant a thing is it for brethren to liue in vnity*? Where we ſee if we be ioyned together in CHRIST, we ſhall be partakers of all Pſal. 133.

the

the graces of God, which being powred out vpon CHRIST ſhall deſcend as the oyle which was powred on the head of *Aaron*, which came euen to his skirts. And as the dew of *Hermon* watreth the valleyes ſo ſhall it be with vs. The bond whereby we are to be ioyned one to another is *loue*, which is the *Bond of of perfection.*

Epheſ. 4.

The end of the 19. *Sermon.*

The 20. Sermon.

COLOSS. 2. V. 20. 21. 22. 23.

20 *Wherefore if yee be dead with Christ from the ordinances of the world, why, as though ye lived in the world, are ye burdened with traditions?*

21 *As touch not, taste not, handle not.*

22 *Which all perish with the using, and are after the commandements and doctrines of men:*

23 *Which things have indeede a shew of wisedome, in voluntary religion, and humblenesse of minde, and in not sparing the body, neither have they it in any estimation to satisfie the flesh.*

THERE were among the *Colossians* two sorts of false doctrines, vnder couert brought in among them: one of the ceremonies of the Law, which now were taken away: the other of the inuentions of mans braine. Of the first, *viz.* of the circumcision, and Sabaoths, we haue heard, and of the vse of them now ouerthrowne. For the other, which had a vaine shew of wisedome, we haue heard, on the worshiping of Angels, that though it haue a shew, yet hath it no wisedome at all in it. Now he procedeth to other deuices & corruptions, which were crept in among them, in regard of which the Apostle speaketh after this sort:

Verse. 20. The Metaphrase.

Now seeing you are dead with Christ, by whose death you are deliuered frō the ceremonies of Gods owne law, where-with as with certaine rudiments the people of the Iewes were trained to further perfection, which now they haue attained vnto in the doctrine of the Gospell, why as though you liued still in the world, do you suffer your selues to bee charged with the ceremonies of the world?

21.

I say that which you and your false teachers say, Touch not such a thing, taste not such a meate, handle not such a one.

22.

All which things seeing that through the vse of them they are consumed, haue no strength to life euerlasting, especially being nothing but the doctrines and commandements of men.

23.

I deny not but that they haue a colour and shew of wisedome, partly, in that in them there is a worship ouer and aboue that which God hath commanded, to whom no seruice is sufficient which we can do: partly through a kinde of humility, & partly in a hard vsage of the body: which yet are of no price, seeing they are of things where-with the flesh is filled.

The summe is to set forth vnto vs a confutation of certaine ceremonies intended to be brought in among the *Colossians* by certaine false Teachers. Now here first, we are to consider of the things and corruptions themselues. Secondly, of the confutation of the corruptions.

Corruptions are spoken. { *Generally.* / *Particularly, touch not, taste not, &c.*

Which though they be not particularly named, yet they may be conceiued well ynough, as touching of some bodily things, and tasting of meates.

Note. Here we obserue that howsoeuer men be dainty

of

of their *commodities*, and of their liberties, and will go to the Prince before they will goe one whit from them. But come there a falſe teacher into the pulpit to perſwade them from their Chriſtian liberty of meat and drinke they are eaſely perſwaded vnto it, though to their owne damage and trouble.

As the Iewes would eaſely to make a calfe be brought to forgo their earings. So that howſoeuer theſe things are deare vnto them, yet in matter of religion (or ſuperſtition rather) they will ſpare no coſt, as we ſee in times of Popery, and therefore the Apoſtle vpbrayeth to the *Corinthians*, that the falſe Prophets could do what they liſt with them, & tread them vnder their feet; ſo that in ſuperſtition, and contrary to the ſeruice of God they will part with any thing, in Gods ſeruice they will not part with a iot. In the perticuler the Apoſtle vſeth a notable figure bringing in the aduerſaries themſelues ſpeaking, *touch not* &c. to ſhew how much they had gained of them, and how far they were caried in their ſuperſtition, as not to touch, or taſt.

Where we ſee the Apoſtle meeteth with that corruption and ſuperſtition in Popery, as if he had ſeene it. For we ſee that none might taſt any fleſh on friday, & therefore mothers, if children had taſted it, would haue wiped their teeth.

And for touching, we ſee, how that none might touch the holy water, & none might touch the Hoſt, though indeed it was no ſacrament, for there was onely the bread, and therefore they muſt haue their gloues on. Howſoeuer our Sauiour himſelfe would ſuffer himſelfe to be handled and touched, and tooke children in his armes. And this ſuperſtition of Popery indeed did begin within an. 100. yeares of the

Apostle, as the stories testifie, that in 3. daies nay 6. daies, they came to such an abhominable superstition, that they would not take meat, and if they tooke any, they would take dry bread, or some vnpleasant meat. Nay further, some, to the end they would not take any delight in their meat, they would not eate but *riding*. And howsoeuer in those times the abstinence was greater, yet for the latter Popery, the profession of this abstinence continued, euen amongst those gluttons, and *tun-bellied* Monks and Fryers, which liued in their surfetting and gluttony.

And indeed vntill a long time there was no Law of fasting, but euery one did as he thought good, but after came in the punishment of the Papists, that they that eat flesh should be counted Lowlers. For the cōfutation of this, the Apostle saith, they are dead with the ceremonies of the Law. For if those, that were once ordeyned by God, and were profitable for the trayning vp of men to the seruice of God, were taken away, then much more ought those, that were inuented by the deuice of man, and were neuer profitable, but rather hurtfull.

And if those, that were once holy, were reiected, much more ought these, that were the prophane inuentions of men, should take no place.

And howsoeuer indeed the ceremonies of the Law were borne withall for a time, and (as one saith) as an *auncient matrone gravely and honorably brought vnto her graue*, and therefore the Apostle did beare with them: yet they would neuer suffer the ceremonies of the Gentils to be kept: and reiected them, as being vnworthy of any thing, but to be cast into a hole. And such were the ceremonies of the Papists, many of them being borrowed from

the Gentils, as *the holy waters. &c.*

And therefore this place is a ſufficient hammer to batter in peeces all mens ordinances: for ſeing Gods ordinances haue giuen place, much more they.

A ſecond reaſon againſt theſe ceremonies, is for that thoſe things, which they put holineſſe in, did *periſh with the vſe of them.* For the meats going into the ſtomacke, and after into the *draught*, as our Sauiour ſpeaketh, the ceremonies about them therefore could doe a mans ſoule no good, for they could not come to any further then the belly, if they come ſo far, as the holy water doth not. And therefore the Apoſtle ſaith, *the kingdome of God ſtandeth not in meats and drinks.* And in the *Corinthians*, they are of no profit, eſpecially being the ordinances of men. Math. 15. 17. Rom. 14 17.

Obiection. Are not outward things profitable, becauſe they periſh with the vſe? What ſay you of the *water* in baptiſme, & *bread* & *wine* in the Lords ſupper, are they not for the ſtrengthning of the faith &c? and yet they periſh with the vſe, for if a man doe not eat after, they ſhall not liue. *Obiection.*

Anſwere, Howſoeuer they periſh, yat they are the commandements not of man, but of God, and therefore hee giueth the bleſſing vnto them, which hee hath ordained them for: and therefore they are profitable vnto vs, to aſſure vs in the mercies of God in Chriſt: whereas other things which are mens deuices are not. *Anſwere.*

After the Apoſtle meeteth with an obiection, which might be made of theſe ceremonies. 1. Wee do theſe things, which indeed are the doctrines of men, but can wee do too much vnto God? For when wee do any thing of our owne will, we ſhall declare our dutifulneſſe vnto God: For if a ſeruant be com- *Obiection.*

manded to Tresh a quarter a day, and he do a quarter and halfe, shall hee be condemned? So doe wee.

Solution. *Answer.* This hath but a shew of reason and wisedome, whereas there is none: For why doth the seruant more then hee is appointed? It is becauſe his Maister knoweth not how much he is able to do. But God is infinitely wise, and appointeth euery man his taske as hee is able, and none ought to go beyond, and therefore howsoeuer wee may exceede mens commandements, and please them, and do well, yet it is not so with God.

Heere then wee see the abhominableneſſe of the workes of *super-erogation*, that a man can go beyond the performance of the commandements of God, whereas none is able to performe the least aright, this is a detestable thing.

Question. 2 Another obiection, It is of humility to crouch to these ceremonies, and is it not a good thing to be humble?

Answere. *Answer.* But euery humility is not commendable, for. 2. *Kings*. 16.7. *Achaz* as wretched a King as euer was, when as the King of *Israel*, and the. 10. Tribes came against him, sendeth to *Tyglath Pelazer*, saying to him: *Thy sonne and seruant*, whereas hee was a King as good as the other, and in regard of the profession of God, should haue gone before all other: In *Esay*. 57. 9. it was said to the Iewes, *Thou didst humble thy selfe vnto the graue*: Whereas they should haue humbled themselues to God alone: So in *Esay*. 2.8.9. it is said: The people of *Israel* humbled themselues and croucht to the Idols, which is an *abhominable humility* and *baseneſſe*, and a *pride* in that they rise vp against Gods commandement.

3 *Obiect.* This is to tame the body, by fasting.

Answer.

Anſwer. Faſting indeed is a good thing if well vſed, but ſo to faſt as to diſhonour the body, and to diſable it to glorifie God withall, is to bee condemned. For the body is honoured, when it is kept to bee ſtrong and able, cheerefully and thankfully to walke in the ſeruice of God.

Thus the wretched abuſe of the Papiſts in their faſtings, and *Ieſuites* in whipping themſelues, was a deteſtable thing vnto God, as in the Prieſts of *Baal*. But that humiliation which is by a diligent and carefull walking and labouring in our calling, to the end that by idleneſſe the body be not puffed vp, is a commendable humbling & keeping downe of the body, but that of the Papiſts was moſt abhominable, ſeeing they made their whippings and ſtripes, anſwerable to the paſſion of our Sauiour Chriſt.

Againe, the Apoſtle ſaith, howſoeuer they ſeeme, yet, ſaith hee, theſe are *nothing worth*: For howſoeuer in times of affliction of the Church, and vpon ſpeciall occaſions, &c. there be greater need of humiliations. But of theſe ordinary humiliations, when as the body is too much kept vnder, is contrary to that which the Lord requireth: And therfore it is that the Apoſtle blameth *Tymothy* for this, who though hee were an excellent yong man, yet had this infirmity that hee kept his body too much vnder, for which cauſe he would drinke nothing but water. 1. Tim. 5. 23.

4 And the laſt reaſon is, that theſe were, for the *filling of the fleſh, viz.*: they were but belly-matters appertayning to the fleſh, and therefore periſhable with the fleſh, which hath bene ſpoken of before; or for the pleaſing of mans fleſhly mind: Therefore to be auoided.

The end of the 20. *Sermon.*

The

The 21. Sermon.

COLOSS. Ch. 3. V. 1.

1 *If yee then be risen with Christ, seeke those things which are above, where Christ sitteth at the right hand of God.*



EE are now, by the grace of God, come vnto the second part of this Epistle, where the Apostle doth deliuer certaine morall precepts of godly life and conuersation: And heere the Apostle sets forth: 1. those things that are generall to the 18. verse of this chapter, and then certaine perticuler duties, of Parents, Children, Maisters, and Seruants: and after hee returnes againe to giue precepts vnto them all in generall.

The Mataphrase. *Verse.* 1. Being through faith ingrafted and incorporated into Christ, (as hath bene said, and as your selues professe) as touching sinne, dead and buried with him; and as touching newnesse of life, quickened and risen againe: Now if in truth you be risen with Christ, then as Christ rising remained not on

earth

earth, but aſcended vp into heauen, where vnder God, as touching his Manhood, he is exalted in power and maieſty aboue all Powers and Principalities, in heauen and earth; ſo you by ſeeking after the graces that come from aboue, aſcend vp whether he is gone.

The ſumme of all, which is a generall exhortation to holineſſe of life, and ſanctification.

The parts are two exhortations. { 1 *To newneſſe of life.* 2 *To mortification day by day till wee bee ſlaine by death it ſelfe.*

There are ſome things to be learned of the comparing that before with this: 1. After the Apoſtle had laid downe the grounds of true doctrine, and ouerthrowne the falſe, he now teacheth wholeſome duties of good life.

Whence we learne that except wee be grafted into CHRIST, wee cannot poſſibly bring forth any good workes; And therefore the Apoſtle layeth down firſt the doctrine of Iuſtification by CHRIST alone: And therefore if men haue not faith, the beſt workes are ſinne, not to ſpeake of Nunneries, which are the neſts of vermine.

Further this is to ouerthrow the Papiſts, that thinke by the naturall power, they bring into the world, before any grace is giuen them of God, they can do good works, and after they merit and deſerue it: whereas it is euidently taught heere, they are all ſinne before they be grafted into CHRIST.

A ſecond thing is, that the Apoſtle, vpō the doctrine of Chriſtianity, buildeth good works: And therefore in the Epiſtle to the *Romans*, he telleth that nothing can

Rom.14.23. bee done without faith, then after hee exhorteth to good workes. So to the *Galathians*, hauing Preached faith in CHRIST, hee perſwadeth them to doe good workes. In vaine wee make profeſſion of good workes, and bring forth nothing in our life and conuerſation. *Iam.*2.26. *Faith without workes is dead.* If a man knew all the things in heauen and the earth, and he were mounted vp as high as the Angels, yet if his life bee not anſwerable, hee had bene better neuer to haue made profeſſion.

When the Apoſtle hath ſpoken againſt Circumciſion, new Moones, and Holy daies, ſaue the Sabaoth, of touching and handling, a man will ſay, what will you haue vs doe nothing, of this, then let vs ſet *the cooke on the cooke*, let vs eate, and drinke, and make good-cheere, and take our pleaſure: The Apoſtle anſwereth, that the Lord hath not taken away the yoke to follow our owne luſts, but to glorifie God thereby. And therefore it hath beene found that they haue taken more paines to go to hell then others haue done, becauſe wee will not faſt, and pull downe our bodies: but they condemne Papiſts almes, becauſe they giue none themſelues.

1. Point, an exhortation to quickning and newneſſe of life.

If yee haue bene rayſed, &c. where the Apoſtle layeth vs to our tryall, and giueth vs a notable tryall, whether we are of CHRIST, for then we are raiſed vp to heauen, but if wee bee *groueling*, heere in the things of this life, then wee are not riſen againe, but are on earth: for all theſe go together: for hee that is grafted in CHRIST, hee is quickened, and hee riſeth with CHRIST: for hee roſe not on earth, but into heauen.

Now

Now let vs examine whether wee are riſen with CHRIST, which is if wee aſcend, which may bee knowne if we ſeeke the things aboue.

Seeke, that is to haue a care: for that a man ſeeketh, he deſireth to come vnto, and takes care for, and ſo the Apoſtle ſaith: *a man muſt ſtudy and muſe with himſelfe.* So *Salomon* willeth wee ſhould dig, and labour for wiſedome, otherwiſe it is no ſigne that we are riſen with CHRIST.

Now let vs conſider if wee bee in the number of thoſe, that ſeeke after heauen. There are found many, that ſeeke for things of this life, and change countries to make themſelues rich: But how many haue come to ſeeke the word? nay when they haue it brought to their dore they do contemne it, theſe are far from being raiſed with CHRIST.

There are 2 things in ſeeking { 1 *Knowledge.* 2 *Practiſe.*

Now let vs examine whether our eares are *bored*, and whether wee gape for knowledge, as the earth doth for raine: So ſaith *Dauid*, when hee was in the wilderneſſe perſued by *Saul*, *O how haue I deſired to come vnto thy Tabernacle!* though hee knew neuer ſo much. Let vs labour to bee in the number of theſe: but if we haue bene ſlacke in this, then let vs ſee what we haue bene in the other, for it is eaſier to know the will of God, then to practiſe it. Pſalme 63.

Sitteth at the right hand. is where we muſt continue in knowledge and practiſe, as alſo to teach vs that CHRIST ſits.

After he ſets forth our ſeeking, by the cauſe, for if wee haue no ſauour of the things that are aboue, wee

will neuer ſeeke them: For till ſuch time as wee haue aloue to the things aboue, it is impoſſible to ſeeke for them.

And therefore it was well ſaid, that *the delight doth perfect the action*: where the deſire is, there will bee doing.

Pſal. 119. 97. *Pſal.* 119. MEM. *O how I loue thy Law! and therefore my ſtudy is in it all the day long*: ſo that without loue we ſhould not loue and ſtudy after it. O taſt and ſee how good the word of God is! if you had once taſted it, you would ſeeke after it.

1. Pet. 2. 1. 2. The Apoſtle Saint *Peter*, exhorteth them to auoid all malice, guile, and enuy, and as new borne babes to deſire the ſincere milke of the word (*If you had taſted*) And hee ſaith *taſted*, alluding to yong children newly borne, that at firſt will not taſt, but the mother vſeth ſome meanes, but after they come to it: ſo if we haue taſted of the word, wee will ſeeke after it.

The end of the 21. Sermon.

The

The 22. Sermon.

Coloss. 3. V. 2. 3. 4.

2 *Set your affections on things which are aboue, and not on things which are on the earth.*
3 *For ye are dead, and your life is hid with* Christ *in God.*
4 *When* Christ, *which is our life, ſhall appeare, then ſhall ye alſo appeare with him in glory.*

WE are entred into the ſecond part of the Epiſtle, which is an exhortatiõ to a good life, drawne from the former, in the firſt Chapter.

Set your. 1. Loue not the things that are on earth. Now wee are to know what things we are to ſauour of, that we ſauour not of theſe.

There ceremonies, that were before ſpoken off, as touch not, taſt not, &c. theſe are earthly things, which a man muſt not ſet his mind on.

There are other things on earth, as goods &c. we muſt not affect them. 1. not ſet our minds on them and our affections, and much leſſe on drunkeneſſe &c. we muſt not haue to doe with ceremonies, and drunkeneſſe &c. theſe we muſt not ſo much as ſauour, no not haue any thing to deale with.

Neither are we to ſet our mind on thoſe, that are lawfull, as on apparell, goods, nor meates, and drinks &c. We muſt vſe this world as if we loued it not. 1. Cor 7. 31.

not. For theſe are ſo contrary that one cannot loue them, but we muſt hate the other, no man can ſerue God, and Mammon, *Math.* 6. 24,

Verſe. 3. The reaſon. If we be truely dead, then we muſt needs taſt and ſauour of theſe. For as CHRIST after death roſe againe, ſo if ſinne be dead in you, then you will riſe to the taſte of the things in heauen, and the reaſon why we loue this world ſo, is becauſe we haue no hope of a better, and therefore are laoth to leaue this. And here alſo becauſe it may be ſaid, the *Coloſſians* are ſubiect to troubles, beſides the ſinnes that they cary about with them.

Obiection.

Solution. To this he anſwers, it is true it is hidden, that the world ſeeth not this ſaluation, and hidden from you, that is, that you haue not ſuch a feeling of it, as you ſhall haue. And yet as a thing hidden, that it ſhall be ſeene.

Cant. 1. 4. Hope is of things, that are not preſent, then ſeing our ſaluation is by hope, therefore we ſhall receiue it. Things that doe ſcarſe appeare, yet they are, ſo of this, *Cant.* 1. looke not on my blackeneſſe: it is true that I am *blacke*, deſpiſed in the world, yet I am *comely*, and like the trees of Cedar, and the tents of the *Arabians*, which tents were to be remoued when they had dwelt a while in a place, yet I am as faire as thoſe in the curtaines of *Salomon*.

So that we ſee here that the Church is not ſo beutified and glorified here, as it it to be eſteemed.

2. Reaſon, is, becauſe he is the keeper, it is ſafe, no man can take it away, and therefore Cant. 2 6. The

1. Pet. 1. 5. Church is compared to a ſteepe rocke, where no man dare come to her. And this is that, that *Peter* ſets forth, that we are preſerued by the power of God. It is redy to meet vs, when we depart: and the

power

power of hell is not able to preuaile: and therefore it is ſaid, it is hid with God.

3 Reaſon. It is hidden in CHRIST, who appeares not as he is, nay not as he ſhall be: for he is appointed to haue all his ſubiects. As it is a glory for a King to haue many wait vpon him, ſo he eſtemees it a great glory to haue his children about him. Verſ. 4. 3.

And therefore the doctrine is, if the maiſters glory be hidden, why ſhould not the ſeruant be content, not to haue that glory, as he ſhould, or to be diſcouraged at our light ſetting by, ſeing we are in a ſtrange country. *Doctrine.*

For a man regards not his eſtimation in a ſtrange country, as at home, no more ſhould we. Here we are ſtrangers, what matter is it though we be contemned? Another thing, that when CHRIST ſhall appeare, we ſhall alſo appeare, that is, in the laſt day with him in glory. This is a ſinguler priuiledge for vs to thinke of. *Note.*

Eſay. 60. Where deſcribing the eſtate of the children of God, from that, that now it is, he vſeth a fine ſpeech. There ſhall be as great difference betweene your ſtate now, and that eſtate you ſhall then be, as there is betweene the braſſe and the gold, and betwixt the wood and the braſſe &c.

You ſhal not haue the Sunne & Moone, it is maruelous delightfull to ſee the light of the Sunne and Moone, but then they ſhall not need it: for God ſhall be their light, and he ſhall not goe downe.

This is more notably ſet forth in the reuelation where it is ſaid; That it is a City on a hill full of precious ſtones, impoſſible to be found in the world, the gates of precious ſtone, the ſtreets pure gold. Theſe are meanes to point at, not able to expreſſe Reuelation. 21. 10. 21.

the

the glory of it. If we will heare of this further, it is said that when CHRIST was transfigured, *Peter* tooke such delight in seing *Moses* and *Elias* transfigured, that though he were in his naturall bodie yet he tooke such delight, that he said: *It is good for vs to be here*, let vs make our abode here.

Math. 17. 4.

And then sure if they had such delight, when they were in their naturall corrupt bodies, then much more when they shall be changed: then the ioy shall be such, as no eye hath seene, nor eare hathheard &c.

And then it will follow that they will leaue those filthinesses that they haue here with them, as it is said in the next verse. It followes;

Mortifie &c. This that followeth standeth in 2. parts, first in forbearing to doe sinne, and 2. to do those things that are good, and the 1. lasts to the 12. verse.

And first for mortification, which is partly laid out in these two verses.

The Metaphrase. *Verse.* 2.

And to the intent you may carefully seeke after them, yee must first sauour and set your affections vpon the things that are aboue, and consequently not to set your affections vpon either the former corruptions of false doctrine, or else vpon the defilements of a corrupt conuersation of life: or finally vpon the perishable transitory things of this base world, all which are meere earthly.

3. Vnto which distaste of earthly things you are called, in that you beeing risen with CHRIST, are consequently dead with him. Where if haply you should obiect, that there is small wisedome to quitte your former life, not being assured of another, and should aske how it should appeare you liue, seeing besides, the afflictions you are exposed vnto, you

feele

feele the daily incumbrance of ſinne, which dwelleth in your mortall bodies: It is true that it is not ſo apparant, as that which is hidden from the world, and of your ſelues not ſo fully and feelingly vnderſtood. Howbeit that ought not to diſmay you: firſt, for that it is laid vp with God, who is a true keeper of it. And ſecondly, for that as your life is hidden, ſo is CHRISTS life and glory, who is the head.

4. And laſtly, for that when CHRIST, of whom you haue life, ſhall be made manifeſt in glory, then ſhall you alſo with him appeare glorious.

Wherein we haue to conſider of the exhortation to abſtaine from certaine vices, ſecondly the reaſon, whereupon it is laid, *viz.* the puniſhment. It ſeemeth very ſtrange that he ſhould call ſinne the *members* of a mans body: and the reaſon is firſt becauſe the Apoſtle elſe where calleth ſinne a *body*, and then it is fitly ſaid that the perticulers thereof be the members of this body. 2. Our ſinne may be called members, for that they are ſo grafted and deeply ſet as members in the body. And this is notably ſet forth in Math. 5. 18. *If thy ey offend pluck it out &c. if thy foote &c.* Where our Sauiour doth as *Paule* doth here compare ſinne to our *ey*, and *hand*, and *foote*: for that we come to them by our ſight, by handling, yet we muſt pull them out. So violently we muſt ſtriue to pull out our ſinnes as a man to haue his ey pulled, yea and though they were ſinnes as deare vnto vs as our ey, our hands, feet &c. excellent inſtrumentes & deere. Now ſome wil abſtaine from drunkenneſſe, ſtealing, and yet are giuen to whoring. And therefore *Paule* inſinuates that we ſhould *ſtriue with ſinne vnto blood.* Euery Chriſtian, that doth not ſtriue euen to blood, if need be, he ſhall not be crowned.

3 Reaſons why ſinnes are termed members. Reaſon. 1. Rom. 7. 25.

Reaſon. 2.

Heb. 12. 4.

Reaſon. 3. Laſtly, they are called *members*, becauſe looke how many members we haue, ſo many inſtruments we haue to allure vs to ſinne, which we are the more to be ware of: And therefore as the Apoſtle ſaith, as we haue giuen our members as weapons of vnrighteouſneſſe to ſinne, ſo now let vs *giue our* members ſeruants vnto righteouſneſſe in holineſſe.

Rom. 6. 19.

The end of the 22. Sermon.

The 23. Sermon.

COLOSS. 3. V. 5. 6. 7.

5 *Mortifie therefore your members which are on the earth, fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, and couetouſneſſe, which is idolatry.*
6 *For the which things ſake the wrath of God commeth on the children of diſobedience.*
7 *Wherein ye alſo walked once, when ye liued in them.*



E haue entred vpon the fifth verſe, which we are now to recontinue. The ſumme and drift is an exhortation to the mortification of ſinne, and eſpecially of ſuch ſinnes, as had greateſt ſway among the *Coloſſians*.

Conſider the { *Exhortation in the. 5. verſe.* / *Reaſons whereonit is grounded, conteyned in the 6. and 7. verſe.*

The exhortation is, *mortifie your earthly members*, or members vpon the earth &c. One reaſon is drawne from the puniſhment: becauſe the wrath of God is againſt ſuch perſons, as offend in theſe, or any of them.

Another reaſon, becauſe they had bene ſuch perſons, and therefore muſt not be ſo *hereafter*. In the exhortation we haue heard that a man is a whole lumpe and body of ſinne, whereof euery ſinne is a member. Againe, becauſe ſinne is ſo nerely ioyned and hardly tyed to vs that they can hardly be draw from vs.

They are called *earthly*, becauſe they drawe vs from heauen and heauenly things. Which is ment not onely of the body, but alſo of the ſoule, not in regard of the ſubſtance of it, for that is a ſpirit, but in regard it tendeth vnto ſuch things.

Now we are to come to the perticularities. The Apoſtle ſpeaketh againſt certaine ſinnes againſt the ſeuenth commandement, of adultery. Which the Apoſtle nameth, *viz.* not thoſe, which all men hold to be ſinnes, & confeſſed to be ſo, as whoredome. &c. But he ſetteth againſt thoſe ſinnes which the world doth ſmally account of.

1. *Fornication,*
2. *Vncleaunneſſe.*
3. *Wantonneſſe.*
4. *Concupiſcence.*

For the firſt, *fornication*. The Apoſtle ſpeaketh againſt it: for amongſt the gentils it was accounted to be no ſinne, or rather a ſmall ſinne, douting of it. And therefore acts. 15. In the generall councell the Apoſtles concluded that it ſhould be abſtayned from, as a moſt ſhamefull and horrible ſinne. So that paſſing by the groſſer ſinnes he beginneth with this.

1. Cor. 6. 19. 20. This the Apoſtle proueth to be a ſhamefull and vile ſinne. For hereby God is put out (1. Cor. 6.) of his poſſeſſion, for ſeing our body ſhould be

conſecrated

conſecrated vnto God, what a ſhame and horrible thing is it, when men ſhould make it a ſtewes to the Diuell?

Againe, an other reaſon: In that he that committeth fornication maketh his body the *member of an harlot*, which ſhould be the member of CHRIST, ſo that as much as in him lyeth, hee maketh CHRIST alſo a member of that body. 1.Cor.6.15.

Againe, an other reaſon: This ſinne is againſt the body, for other ſinnes are without the body, and the occaſiõ, as is the ſin of drunkennes: But this is againſt the body it ſelfe, making it filthy and vncleane, and ſubiect vnto diſeaſes. 1.Cor.6.18.

This ſinne the Apoſtle ſtandeth ſo much vpon, becauſe that they eſteemed ſo light of it: And is not the ſame thing now that men lightly eſteeme of it and count it a *Tricke of youth, &c.* and if the worſt come they can marry the party with whom they haue fornicated, but the Lord doth not ſo eſteeme of it.

2 *Vncleaneſſe*) Meant all manner of vncleane words and deeds, which do not reach vnto the act of fornication, as all manner of vncleane kiſſings, and ſpeeches tending to vncleaneſſe, though they come not to the height of fornication; and therefore wee ſee how lightly men eſteeme of theſe alſo, yet they are horrible and vile in the ſight of God. And howſoeuer men ſay, they thinke no hurt, yet as where we ſee ſmoake, we ſay is fire: ſo where theſe are, there is a fire of concupiſcence.

3 *Wantonneſſe*:) The word ſignifieth paſſions: but as in other places where the Apoſtle ſpeaketh of this ſinne, ſo here it is taken for wantonneſſe, whereby is meant all lightneſſe of the eyes, apparell, gates or

other behauiours, tending also to fornication and vncleaneſſe.

Laſtly *concupiſence*, which is the leaſt ſinne againſt the 7. Commandement, which is the deſire of vncleaneneſſe with conſent, *Mat.* 5.28. for deſire without conſent, belongs to the laſt Commandement, which our Sauiour CHRIST noteth.

Another ſinne, which the Apoſtle ſpeaketh againſt is *couetouſneſſe*, comming neere to that vncleaneſſe.

First, by couetouſneſſe is not onely meant when any do wreſt and wring whatſoeuer they canlay hold on. As the Prophet (*Ieremy* 8.) ſaith, *They get their goods falſely*: But there is beſides an other thing, when they haue an earneſt deſire of the muck of the world, which cannot bee ſatisfied, as the Prophet *Eſay* ſaith, *They deſire to ioyne houſe to houſe, &c.* ſignifying an exceſſiue deſire of riches, which cannot bee ſatisfied.

Eſay 5.8.

But further, another couetouſneſſe, which here is to bee abhorred, when a man reioyſeth in his riches, and takes them to be his *credit* or *honour*, as in *Iob* 31. where hee purgeth himſelfe, as of truſting in his riches, ſo alſo of his reioyſing in his riches, though he was the richeſt man in all that country.

Thus hee that is not content with his eſtate, but thruſting himſelfe into diuers Trades and Occupations to enlarge himſelfe, is a couetous perſon. And this is a notable ſinne, and ſo much the more feareful in that it is not called in queſtion by men, by the Church, nor puniſhed.

This the Scripture ſpeaketh againſt, as that it is a vaine and vnprofitable thing, for whatſoeuer they ſcratch they ſhall carry nothing out.

Againe, 1. *Tim.* 6.9. It caſteth a man into diuers

euils

euils and noyſome luſts, for it maketh him to haue a ſhipwracke of conſcience, and ſo is that which depriues him of all good arguments of comfort.

But of all places none more notable againſt this ſinne then this place heere, that it is *idolatry*. Now idolatry is ſtrictly and largely taken. *Note.*

Strictly, when a man doth fall downe and worſhip idols and images in ſteed of God.

It is alſo taken more *Largely*: for that when a mans heart is drawne and ſtolne from God, and is ſet vpon any thing whatſoeuer, as vpon meate and drinke: the glutton maketh it his God, &c. ſo of vncleaneſſe, &c. But yet more notably couetouſneſſe is called *idolatry*, becauſe firſt it maketh him that is couetous to be *proud*, and lift himſelfe aboue others. Againe, it makes him to truſt in his riches, which adultery, and fornication, & other ſins do not worke in a man. For none is proud and confident in their filthineſſe, &c. And therefore it is that the Apoſtle both to the *Epheſians* and heere, calleth this idolatry. And therefore idolatry is not onely among the Papiſts, but euen to bee found amongſt vs that haue renounced Popery. And would they could not charge vs of this idolatry, when they ſay there is ſo little almes to the poore, &c. *Note.* Ephe. 5.

And the Apoſtle nameth this idolatry to the *Coloſſians*, from whom Idolatry was abandoned, and therefore noteth that it is a ſhame for them hauing abandoned idolatry to maintaine this. Thus much of the exhortation from ſinne.

The reaſons follow: The firſt is drawne from the puniſhment of God, that the wrath of God commeth vpō the childrē of diſobedience in theſe things.

This

This is a great and fearefull thing to haue the wrath of God against a man. The louing countenance of God is a great and excellent thing: And
Psalme 4. therefore *Dauid* saith, thy louing countenance I desire aboue *gold, corne* or *oile.*

Psal. 31. In the louing countenance of God is life and ioy: so on the contrary, in his wrath is death and sorrow.

Prou. 16. 12. *Saloman* saith that the anger of a Prince is like the *roaring of a Lyon* after his prey: what is then the anger of the eternall God?

By the wrath of God is noted the effect of the wrath of God, that punishment, death, condemnation, which is the reward of the wickednesse, spoken of before, proceeding from the anger of God, as the cause.

Obiection. Why doth hee say the wrath and not the punishment?

Solution. I answere, to the end that wee should as louing children, more feare and bee grieued at the wrath of God, then at the punishment.

Another reason because where the wrath is, there will come punishment: if God be angry hee will certainely punish.

And howsoeuer men do not regard this, because the Magistrate doth not punish, yet if he neglect, yet the Lords sword is ready drawne, and fearefully will reuenge. And it is a fearefull thing to fal into the hand of the liuing God. *Heb.* 10. 31.

Verse 6. In that he saith *(is vpon)* in the *Present Tense*, it noteth a continuance of the punishment of God, so that euen the very sin it selfe is a punishment of God. And therefore *Rom.* 1. when men would not hearken to the word, the wrath of God from heauen is powred

vpon

vpon the ſonnes of diſobedience, by all that rabble of ſinnes there recited in the moſt of that Chapter, which are iudgements of God.

So that howſoeuer men feeling no ſmart vpon their bodies, yet if they could feele indeed the wrath of God in theſe, they ſhould ſee how feareſull a puniſhment it is to be giuen ouer to drunkenneſſe, fornication, and the like. We ſee the effects of Gods wrath on this ſinne. In *Numbers* we reade of twenty and foure thouſand ſlaine for this ſinne: And for the defiling of *Dinah* a whole Citty was deſtroyed. Gen 34. 27.

And therefore ſeeing ſinnes vnpuniſhed vpon the whole land, therefore it behoueth the Magiſtrate to looke narrowly ſo farre as the law will reach, to puniſh this ſinne ſharply. The not puniſhing of the rauiſhing of the *Leuits* wife, coſt the *Beniamites* much bloud and loſſe. Iudg. 19. & 20. 46. 48.

And howſoeuer we renounce the errour of the *Maniches*, yet wee in practiſe affirme their aſſertion, that God was a fierce and ſharpe God vnder the Law, but a merciſull God vnder the Goſpell: But God is *the ſame*, and will the rather puniſh this ſinne, becauſe wee haue receiued more graces then they vnder the law, and perforce we are to look for greater and heauier iudgements if wee doe prouoke him. Pſal. 102. 27.

And this belongs to ruffians, & to them which ſay, ſo that I be ſpared *vnto the end*, I care not, God is merciſull. yet let them know, that if they deferre their repentance till the end, and liue in their pleaſure, yet though they liue the life of *Methuſhelah* in their pleaſures, one moment in hell ſhal exceed in torment all thoſe pleaſures. *Note.*

Verse. 6.

Vpon the children of disobedience.) Where we see that the Lords iudgments are executed vpon the vnfaithfull and wicked; which the Lord doth (as the *Lacedemonians*) who to make their sonnes hate drunkennesse, would make the seruants (which they loued worst) drunken. So doth God after a sort, who to make his children hate their sinnes, doth punish the wicked, but his children are not punished; and yet they scape not free: for we see *Dauid* for his adultery and murder what iudgements followed, his owne Concubines were defiled by his sonnes, hee was almost driuen from his kingdome, and one sonne slue another; yea after his death bloud ceased not from his posterity, as in the beginning of *Salomons* reigne; yet this is not a punishment: for a punishmēt is death, which onely is to the wicked, but to Gods children a *Correction.*

Note.

2. Sam. 13. & 15. & 16. 22.

Verse 7.

Another reason which the Apostle rendreth, is because such they had been *in times past*: and yet were receiued to fauour and mercy by the Lord. And therefore it behoued them to beware of their former sinnes, to walke like new men, being receiued into a new state.

Note.

For what a mercy of God is this to receiue vs, when we haue euen spent our selues in sinne? What maister, when a man hath spent himselfe and his strength in another mans seruice, will take this man to himselfe, and make him his seruant? But the Lord doth so, hee taketh vs, though we haue beene grosse sinners, and hee doth account vs as if wee had not sinned: As in *Ezechiel* he saith: *If the righteous man forsake his righteous wayes, I will forget his righteous deeds.* Contrary: *If a wicked man repent, and do the thing that is good, he shall not dye, but liue.*

Ezek. 18. 21.

This

This teacheth vs not to continue in our ſinnes: for if we be fallen, let vs riſe. Is it not a ſhame to take a fall and lye by it? But ſinne is a fall. *It is ſufficient* (ſaith S. *Peter*) *that we haue ſpent the time paſt, as do the Gentiles.* *Doctrine.* 1. Pet. 4. 3.

Againe, wee are *wounded* by ſinne, and therefore we ought to returne to be healed: for what wounded man would not deſire to bee healed? and therefore we are to returne betimes to the Lord, to forſake our euill wayes, how long ſoeuer we haue liued in them before. *Note.*

Walked.) Here the Apoſtle maketh a difference betweene the wicked man, that goeth forward in ſinne, and the children of God, that fall by infirmity: as DAVID, that hauing falled, yet continued not in it.

When yee liued in them.) This is the cauſe that they walked in ſinne, becauſe ſinne was ſtrong in them: it was ſo powerfull with them, as that they liued in it. And therefore we are to mortifie ſinne in vs, that it may decay: for the life of ſinne is the death of a ſinner, and while a man liues in ſinne, hee is in the ſtate of death. *Verſe 7.*

And therefore let vs examine our ſelues whether ſinne haue that force, that it makes vs come at a call; let us ſearch if wee liue in it: for if we doe, then ſhall we walke and run after it, and performe the deſires of it; Therefore hee ſaith: *Wherein ye walked, when ye liued in them.*

Verſe 8.

Wherefore being aſſured of another life, mortifie your members that are earthly and carnall. If you aske what? I cannot reckon vp all, but I will touch ſome, thoſe ſpecially that you are infected with, whereby you may eaſily conceiue of the reſt, ſuch as

This Metaphraſe ſhould haue beene placed in the beginning of the Sermon.

are fornication, vncleane behauiour, wantonneſſe, euill concupiſcence, and couetouſneſſe, which (beſides the exceſſiue deſire of goods) is a kinde of idolatry, for that men do put their truſt in riches, that are couetous.

6 For euery one of the which, the wrath of God commeth on thoſe that remaine in them.

7 And the rather mortifie theſe ſinnes, as in times paſt you haue practiſed them, when beeing giuen vnto them, your naturall corruption, as a kinde of life, gaue power and mouing for the practiſe of them.

(*,*)

The end of the 23. Sermon.

The 24. Sermon.

COLOSS. 3. V. 8. to the 12.

8 *But now put ye away euen all these things, wrath, anger, maliciousnesse, cursed speaking, filthy speaking out of your mouth.*

9 *Lie not one to another, seeing that yee haue put off the old man with his workes.*

10 *And haue put on the new, which is renewed in knowledge, after the image of him that created him.*

11 *Where is neither Grecian, nor Iew, circumcision, nor vncircumcision, Barbarian, Scithian, bond, free: but* CHRIST *is all, and in all things.*

THE Apostle proceedeth in the exhortation begunne. The drift as wee haue heard, is to moue vs to holinesse of life and good example, which hee hath spoken of in the second Chapter before. *But now* (saith he) *put you away all these things, wrath, anger, &c.*

The Metaphrase. *Verse* 8.

As if hee should say, seeing that you are called to the hope of a better life, lay aside farre from you, as things the which you cannot abide to bee in your sight, not onely the grosser sinnes

before mentioned, but alſo all manner of ſin, without endeuour whereof there is no true mortification. For example, anger, heate, from whence commeth malice, which breaketh out at the mouth, by railing and reuiling.

9. Specially when you cannot truly charge them, take heed you lye not one againſt another, but putting off, as an old and rotten garment, the old man, which you bring from your mothers wombe, with the actions thereof, as it were ſo many tatters.

10. Now leaſt being found naked you bee aſhamed, put on, as a new and comely garment, the new man: which if you aske what it is, it is the ſame part which is renued in you, to the likeneſſe of him that made you: which likeneſſe conſiſteth in the knowledge of God.

11. Whereby ſhall come to paſſe, that howſoeuer the falſe teachers place in it being a Iew, rather thã being a Gentile, circumciſed, rather vncircumciſed: & the opinion of the common ſort is, that the *Barbarian*, & *Scythian* is in a farre worſe caſe then the Romane, and the ſeruant but a beaſt, in reſpect of the free-man: yet with God there is no difference, ſeeing CHRIST, whom by a new birth they haue put on, is in all, and is all that God reſpecteth, and accepteth of.

The ſumme of all which is a very earneſt exhortation to godlineſſe and holineſſe of life: The which ſtandeth: firſt, in the proceeding of mortification, and putting off the old man.

Secondly, in the quickning and putting on the new man.

Verſe. 8. *Now lay aſide*) as if ſhould ſay, heretofore ye haue walked looſely before yee were called, but now yee are called: this ſtate requireth another condition,

another

another kind of life. And therefore thoſe, that haue heeretofore liued in idolatry, wantonneſſe, drunkenneſſe, ſeeing now they haue gotten a *new name*, and profeſſion, muſt walke after a new ſort, holily. *Note.*

And therefore the Apoſtle exhorteth in another place after this ſort, *yee liue not now in darkeneſſe*: but by the Goſpell are called to the light of the Goſpell: Now men in darkeneſſe haue on ragged garments, but in the light will go more cleanely. And therefore the Apoſtle ſaith: *they that are drunke, are drunke in the night*: but now that yee are called to the Goſpell, your light can neuer go downe in that regard: And therefore it is a ſhame for you to giue your ſelues to drunkenneſſe, vncleaneneſſe, couetouſneſſe, malice, euill ſpeaking, &c. So that it is a more fearefull ſinne which is committed vnder the Goſpell. 1. Theſſ. 5. 4. 1. Theſſ 5. 7.

Thruſt away all) the word ſignifieth a violent thruſting away a thing with hatred.

Doct. Wee learne that wee are to loath and to abhorre, and caſt away ſinne from vs. *Doctrine.*

And there is a great cauſe wee ſhould abhorre ſinne, which is a moſt abhominable thing, which the Prophet deſcribeth ſpeaking of the graces of God to his children, ſaith: God will waſh away their *bloud*, and not onely that, but their *filth*, *viz.* comparing it to dung and the moſt filthy excrements, which can come from vs. Eſay 4. 4.

So that if wee cannot abide our excrements nor the ſauour of the excrements of others, much more ought wee to abhorre this, which is more deteſtable. And therefore if wee beeing in our ſweetes, and fine apparell, and yet haue theſe about vs, what are we but moſt loathſome and abhominable?

All theſe things) Here is a notable exhortation to

mortification,

mortification, by the which wee may learne this, *viz:*

Doctrine. That he, that putteth not away all ſinne, that is, which deteſteth and laboureth not againſt all ſinne, is not truely mortified. And therefore whereas ſome by nature, education, ill cuſtome, and bad companions, are more giuen to one ſinne, then to another, yet wee ought as to reiect other ſinnes, ſo theſe, which we are moſt prone and ready vnto.

Iam. 2. 11. Therefore if thou abſtaine from murder, and that as thou thinkeſt for conſcience of ſinning againſt God, though thou doe not kill, yet if thou commit but adultery, thou art guilty of all the Commandements of God: for hee that hath no conſcience of

Note. ſome one Commandement, hath no conſcience of Gods Commandements at all, for Gods cauſe.

It followeth; *wrath, anger, malice, &c.*

More particularly theſe words, ὀργὴ, and θυμὸς ſignifie both one thing, how-be-it in regard of the diuers diſpoſitions of them, in whom they are, they be diſtinguiſhed. ὀργὴ is anger, which continueth in ſome by nature, that are long ere they be angry: but if they be angry, it is hardly quenched, being as the coales of Iuniper: and theſe, becauſe they are not eaſily prouoked, therefore they fauour and flatter themſelues that it is no ſuch great ſinne.

Againe, the word θυμὸς is alſo an anger according to the diſpoſition of an other ſort of men, which will bee ſoone hot, and ſoone cold, and therefore thinke it a ſmall ſinne; but both theſe the Apoſtle heere condemneth: For anger is a grieuous and fearefull ſinne, and therefore many Heathen haue writ againſt it, as that which for a time bereaueth a man of his wits. In

Prou. 27. 4. a man of much anger is much ſinne: For *anger is cruell, and wrath raging*, Eph: 4. 27. anger is a giuing of place

to

to the Diuel, if it exceed. Theſe ſinnes are the cauſes: the ſinnes that follow are the effects of theſe:

and they are either { *Inward, viz.* *malice* / *or outward* { *Euill ſpeaking, reuiling, and lying.*

Sometimes for the word vſed for malice, ſometimes taken for all manner of euill and ſinne, ſometimes for cares, as in *Mathew*: *the malice of the day is ſufficient for the day.* Math. 6. 34.

Here it ſignifieth with anger, a deſire to be aduenged, and a ſeeking alſo to be aduenged. This is cõtrary to the mildnes, which is ſpoken of before, & foloweth, which is a willingneſſe in men to do good.

This is a thing cleane contrary to the nature of God, and therefore ought to be cleane contrary to the nature of man, for as the Apoſtle ſaith, none will hurt *his owne body.* Now we are the fleſh one of another: and therefore the Heathen men ſay, that euery one *is a God, or deuill,* one to another. Eph. 5. 29.

Euill ſpeaking: This is a grieuous ſinne, as that which taketh away the good name of a man, for we know a good name bringeth comfort vnto a man: therefore it is compared to the *ſweet oyntment*, that comforteth a man, and therefore he that taketh away a mans good name, is as it were his hangman, and murtherer, in the time of his trouble, when this comfort ſhould moſt ſtand him in ſtead. Ec. 7. 3.

Againe, beſides that the name of men, the name of God alſo is blaſphemed, for euery child of God carieth the name of his father in the forehead of his profeſſion. And therefore Rom. 2. the Apoſtle ſaith that the *Iewes* cauſed the name of God to be blaſphemed.

Another fruite of malice is *reuiling*, as we ſee when

men are maliciouſly bent towards any, we ſee nothing is ſo vile and filthy, but we will giue it in their teeth; And though this be expounded of adultery and vncleanneſſe, yet becauſe that hath bene ſpoken of before, and this is the common place of anger, it ſeemeth rather to be referred to it, though the other be an abhominable ſinne.

Againe, malice hath another foule and ſhamefull effect, *viz.* to bring forth lying one of another. For if they can get any ſhamefull report of others, which is true, they will not ſticke, but caſt it forth: but if they can get no truth, they will inuent lyes againſt them to diſgrace them. But the Apoſtle ſaith, that though it be truth, yet we ought not to reuile one another, nor to vſe any ſuch reports, by repeating their ſinnes: for it is the duty of the magiſtrate or miniſter to rebuke, not of a priuate man in his owne quarrell to reuenge himſelfe.

Another reaſon he vſeth in bidding vs *to put* off theſe old rags of ſinne, where he vſeth a notable metaphor, comparing mortificatiō to a putting off, of our cloaths and ſinnes, to filthy torne rags. And therefore as a man will be aſhamed of filthy rags, and therefore will caſt them off before he come in company; So ought we to doe, being come into the Church of God.

Note.

But eſpecially when we are to come into the preſence of God, into the ſeruice of God, we are to caſt of theſe tatters of ſinne, for as if we are to goe before a Prince we will not goe in any loathſome apparell, much leſſe cōming into the preſence of God ſhould we come in our ſinnes.

Math. 22.

And therefore our Sauiour Christ, when the man came not in a wedding garment, but was in a

beggars

beggars garments, bids caſt him out.

Obiection. But he called beggars, and therefore what other garments can he looke for at their hands? *Obiection.*

Anſwer. It is true, we are all beggars, and worſe. nay *worſe* then the vileſt *rogues* and *vagabounds*, before we come to him: But being admitted into his houſe, he offers vs royall garments, which if we put not on, caſting away our old *rags*, our iudgement is the greater. *Solution.*

The old man 1. the originall corruption, which is the root of all ſinne, and therefore is called *ſinne* it ſelfe, and a *law* of the *members*, for that it giueth direction to all the members, as a law, to doe that which is naught, as it giueth direction to the hand, foot, eyes, and toung, to ſinne. Therefore in *Rom. 7. 25.* the Apoſtle ſaith, *I ſerue in my fleſh the law of ſinne.* And it doth not onely giue *direction*, but as a *law*, it *ruleth* vs: for we can no ſooner haue a wicked motion, put into vs, to be moued to a wicked thing, but preſently it ſetteth vs in hand, and ſetteth vs about it, till we be regenerated. *Verſe. 9.* Rom. 7. 14. 23. *Note.*

The ſecond part of the exhortation to quickning: *put on the new man:* where regeneration and newneſſe of life is compared to a *new garment*, which is to be laboured to be put on of vs, becauſe it pleaſeth God, and his holy Angels, and Saints.

And if we deſire ornaments to decke our ſelues before men, much more to decke our ſelues with thoſe ornaments, which may be acceptable before God. And therefore theſe are ſaid in the Prouerbs to be ornaments, abiliments, precious, chaines, bracelets &c.

That it is called the *new man*, as that which maketh a man a new, though he be but yong: & though

he be an old man, yet by this meanes an old man is made a new man, if he haue piety and godlineſſe in him, it maketh him to floriſh and *bud* againe; though his hand faile him, yet if he haue the hand of faith, if his foot faile him, yet if he haue the foot of holineſſe and righteouſneſſe to walke to heauen, he is in an excellent eſtate. Whereas contrariwiſe, he that is yong, and is not regenerate, is an old man: and therefore he that is both vn-regenerate and old in body, he is in a pittifull caſe.

What is it to be a new man? to be renewed in holineſſe and righteouſneſſe. Hereby is ſet forth what we are by *creation*, what by *nature*, what by *grace* and regeneration. For the firſt, when we were created, we were made holy, like vnto God, not of the nature of God, but like in holineſſe and righteouſneſſe.

But what are we now? void of knowledge of God and of righteouſneſſe. For what we know, we onely know ſo much, as ſhould make vs inexcuſable: no ſauing knowledge, much leſſe are we able to walke righteouſly before God.

Eph. 4. 24. The excellent eſtate, that we are reſtored vnto, is here ſet forth, and in the *Epheſians* more plainly, to be renued firſt in the *knowledge* of God, ſecondly in the walking *holily* before God, and thirdly in walking *iuſtly* and vprightly before God.

So that now we are to ſee the excellency of our regeneration. For howſoeuer the creation of man was a more excellent worke thē to make the world, Gen. 1. 26. and therefore the *three perſons* are brought in conſulting together ſhewing an excellent worke. But to make a *Chriſtian* man is a greater worke, then to make a man: for then in the creation there was *no*

Vote.

let

let nor hinderance: But now ſince our fall, there are hinderances, as namely Satan hindereth, and our owne corruption hindereth, and therefore this a more excellent worke.

Againe, we are reſtored to a better ſtate then *Adam*, for his was earthly, and vncertaine: for he might fall, as he did: we may ſlip, but we can not fall eternally, being once called truly, Pſ. 37. 24. 28. & 1. Pet. 1. 5. Ier. 32. 40.

Againe, *Adam* was ſubiect to temptation, and therefore by temptation had a fal of the deuil: but the time ſhall be when the deuill ſhall haue no power to tempt vs in the heauens: And therefore our eſtate is more excellent, and this worke more excellent.

Queſt. Why then did God let *Adam* fall? *Anſwer.* To ſhew a greater fauour to his childrē in CHRIST: from hence we now learne that thoſe, that haue not part in this knowledge, and holineſſe to God, and righteouſneſſe to man, haue no part in this regeneration: And therefore let euery one examine whether all theſe be in him, or are begun, or no: if any be wanting; thē there is no tokē, that he is the child of God *Queſt.* *Solution.* *Doctrine.*

Laſtly, whereas he ſaith, there is neither *Grecian, Iew, Barbarian, free, bondman, but* CHRIST *is all, and in all things.* He ſheweth that all, which are partakers of this regeneration, and are renued after the image of God; are all of like account in the ſight of God, for God accepteth not the perſons of any, more then of another. The which ſerueth for the comfort of thoſe that are ſeruants, or in baſer eſtate then other men, that they need not be diſcouraged thereby: for if they feele themſelues renued in knowledge, wiſedome, holineſſe and righteouſneſſe, their eſtate is as good, as of any, in the ſight of God. A comfort for ſeruants and meane people.

The end of the 24. Sermon.

The 25. Sermon.

COLOSS. 3. V. 12. to the 16.

12 *Now therefore as the elect of God, holy, and beloued, put on tender mercy, kindneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering:*

13 *Forbearing one another, and forgiuing one another, if any man haue a quarrell to another: euen as* CHRIST *forgaue you, euen ſo doe ye.*

14 *And aboue all theſe things put on loue, which is the bond of perfectneſſe,*

15 *And let the peace of God rule in your hearts, to the which ye are called in one body, and be yee amiable.*

WE haue heard how the Apoſtle after he hath ſet downe vnto vs the doctrine of the Goſpell, hath exhorted all men to holineſſe of life, conſiſting in mortification and quickning.

Of the firſt we haue heard, and entred into the ſecond: we haue heard a generall exhortation to quickning, which we haue heard to be deſcribed, by the *new man*, and is more perticulerly expounded, and ſet forth in this text. As if he ſhould ſay.

To

To come to a more particular deſcription of the new man, decke your ſelues (as it becommeth the Elect of God, and ſuch as are holy through his loue, the cauſe both of your election and holyneſſe) with tender compaſſion, eaſineſſe to bee imployed, humility, mildeneſſe, long-ſuffering. *Verſe* 12. The Metaphraſe.

Which vertues muſt be declared effectually, not onely in forbearing one another, but alſo in frankly forgiuing one another, if any haue a quarrell one againſt another, euen as CHRIST hath frankly forgiuen you, euen ſo do yee. 13.

And though thoſe bee ſingular vertues, yet aboue them all, as the roote and mother of them, decke your ſelues with loue, which is as it were a bond to bind in a bundle, thoſe, and all other vertues, tending to perfection, and without which there is no ſoundneſſe in any of them, what glittering ſhew ſoeuer they carry. 14.

And though the ſpirit of the old man within you, hath a deſire to contend, yet let the peace of God beare the ſway and ouer-come: vnto the which peace you are euidently called, in that you are members of one myſticall body. For the better entertainment of which peace, bee gratefull one to another, as well in conferring, as in requiting benefits. 15.

The ſumme is a declaration and ſetting forth particularly of the new man, which wee are exhorted to put on.

Firſt, he ſets forth the particular vertues: then the mother of them.

Hee had before exhorted them to put on the new man, renewed in knowledge, and holineſſe:

Now a man might aske *what this new man is?* and therefore hee ſetteth forth what it is by euery quar-

ter

ter of it: what cloth and cote wee must put on.

Note. Heere the Apostle noteth that naturally we are all *naked*, and shamefull in the sight of God: and therefore as modest persons will bee ashamed to looke on their owne nakednesse, so we naturally are naked and detestable in the sight of the Lord. and therefore we must bee ashamed of our nakednesse, aud labour to get on those garments, whereby wee may bee holy and couered in the sight of God, which else are abhominable in his sight.

This was it that the Lord exhorteth the Church of *Laodicea*, *That shee thought her selfe rich, &c.* but thou art naked and poore: and therefore come and
Reu.3.17.18. *buy white cloathing of mee* to couer thy filthinesse and shame, which prouoketh mee: But how shall we buy, seeing wee haue nothing to giue the Lord? The Pro-
Isay 58.1.2. phet answereth, buy *for nothing*. And therefore seeing for costly apparell, comely onely in the sight of men, we will both giue exceeding much, & go for it, what a shame is it for vs that we wil not go for this apparel, which maketh vs costly in the sight of God?

And these are not onely comely, but precious garments, and costly: In *Prouerbes* 4. and in diuers places they be called *Iewels*, and *Pearles*, and pretious *ornaments*, and *bracelets*, *&c.*

Heere first hee setteth the causes, then the vertues. The causes, 1. because we are *chosen* and *elect*: therefore to doe good works, to walke holily, and put on the cloth of righteousnesse, as the Apostle saith to
Ephe.1.4. the *Ephesians*: *He hath chosen vs, that we should bee holy and blameless*: Where wee see what a false charge the Papists giue vpon the holy doctrine of Election, that it is a doctrine of loosenesse, whereas the Apostle teacheth vs it is a doctrine to moue to holines of life.

Another

Another reaſon, *Becauſe yee are holy.* Here hee taketh a ſimilitude from the veſſels of the Temple, ſet a-part for the ſeruice of God in the Temple: And therefore we ſee the fearefull iudgement of God vpon *Baltaſar*, for prophaning the veſſels of God in his banquet. Euen ſo, we being ſeperate, and ſet a-part by holineſſe of life, to the ſeruice of God, it is a ſhame for vs to giue our ſelues to ſerue men, or our owne luſts and affections. Dan. 5. 3. 30.

A third reaſon is in the word *Beloued:* yee are loued of God, therefore loue the things that he loues.

Queſt. How ſhall I know that I am the beloued child of God? *Queſt.*

Anſ. If I finde in me the fruits of the grace of God; I muſt examine my ſelfe therefore, whether I haue faith, whether I haue the loue of God in me, or no; whether I haue any righteouſneſſe in me, or no. And therefore the Apoſtle *Peter* ſheweth, that wee may make our election and calling ſure by good works; And therfore the cauſe that men ſtumble, and breake their neckes in matter of election is, that they will go to the *Vniuerſity of Election*, before they haue been at the *Grammar-ſchoole of Calling*, and *Sanctification*. And therefore they argue: Hee that is elected ſhall be ſaued, liue he as he liſt. Which yet is falſe: for the elected ſhall liue holily: And ſo contrary, If I be a reprobate, I ſhall be damned, liue I neuer ſo holily and godlily. But this alſo is falſe: for as he that is elected to ſaluation, muſt needs bee ſanctified; ſo he that is not, cannot. And therefore wee are not to climbe to the top of Gods Councell to know our election, but muſt begin below by our ſanctification. *Solution.* 2. Pet. 1. 10. *Note.*

Now we are elected all of vs, onely by the loue and grace of God, we haue nothing of our ſelues, and

therefore none are better then another, nor can helpe our ſelues any whit. And becauſe wee are elected by the free grace of God, it is another reaſon to proue that we ſhould put on holineſſe.

The vertues follow. *Bowels of Compaſſion, viz.* the tender affection one towards another, 1. *Kings.* 3. which was ſhewed when as the childe ſhould be cut in ſunder, the right mother her bowels were moued within her at the danger of the childe, and by no meanes would haue it diuided. This is the compaſſion which we ſhould haue one towards another, euen when we ſee any in danger; much more when they are in trouble, which we ſee to be often in our Sauiour CHRIST.

1.King.3.26.

Secondly, *Eaſineſſe to be vſed*: for ſo the word ſignifieth, whereby a man is ready and eaſie to giue himſelfe to the vſe of other, contrary to the peruerſneſſe and frowardneſſe that is in many. This is a neceſſary thing: for as inwardly there ought to be compaſſion, ſo outwardly there ſhould be cheereſulneſſe of countenance, and readineſſe to be helpfull vnto other. This is as belonging to all, ſo to rich men eſpecially, becauſe they are ready to fall into this roughneſſe, being puffed vp with pride, by reaſon of riches, as wee ſee in the churliſhneſſe of *Nabal* to *Dauid*.

1.Sam.25.10.

Thirdly, *Modeſty* and *Humility*, whereby we thinke baſely of our ſelues, and highly well of others. The contrary wherof we ſee practiſed amongſt vs, in that men thinke too well of themſelues, and therefore ſet a cheape priſe of other men, contrary to the Apoſtles precept. *Phil.* 2.3.

Obiection. *Queſt.* But I ſhal then thinke a lye: for ſhall I thinke that he hath more knowledge then I, being ignorāt?

Anſ.

Anſ. We are not ſo to thinke, but yet not to thinke our ſelues better then we are. And this is eſpecially meant of ſanctification. *Solution.*

And therefore when we ſee a man liue without any outward blot of diſorder, we are to thinke better of him, then of our ſelues, becauſe *Wee know more euill in our ſelues*, and can accuſe our ſelues of more ſinnes then we can do another man, whom we cannot know ſo well as our ſelues, and which hath peraduenture leſſe knowledge then we. *Note.*

Fourthly, *Meekneſſe*, whereby anger is both preuented and pacified: for whereas hee had ſpoken of two kindes of anger, one ſudden, and another continued. This doth take them both away.

Fifthly, *Long-ſuffering*, when hee will not bee prouoked to anger, but put it off. This bringeth forth: firſt, bearing one with another, and not preſently to reuenge, as the manner is: And ſecondly, to forgiue, for that is the right and true bearing one with another: for elſe we do not forbeare: for there be many that will forbeare for a time, but will put it off till a further time of reuenge, which is a more horrible ſinne, as wee ſee in wicked *Abſolon*, that did make a ſhew of loue to *Ammon*, and ſayd to his ſiſter: *Hee is thy brother*, yet after reuenged that iniury done to him in his ſiſter, with his death. 2. Sam. 13. 20. 28.

This forgiueneſſe the Apoſtle proueth by the example of our Sauiour Chriſt, who exhorteteth alſo to forgiueneſſe, if our brother offend, not onely ſeuen times, but ſeuenty times ſeuen times; and ſeing the Lord hath forgiuen vs infinite talants, we ought much more to forgiue our brother our debt, which Math. 18. 22.

is not an hundred pence in reſpect of the other.

Hauing ſet downe all theſe, he after commendeth one principall vertue, *viz.* that which is the mother of them all, *viz. Loue*, where we are to ſee the opinion of the Papiſts, who make loue the cauſe of all the other vertues, becauſe it is the mother.

Note. True, wee will grant that *Loue* is the *Mother* of
1. Tim. 1. 5. them, ſo that they grant that *Faith* is the *Grandmother*, from which *Loue* it ſelfe proceedeth. And therefore as the branches come indeed from the truncke,
A Simile. and receiue ſap by it, but from the root: ſo do theſe graces come of *Loue*, from *Faith*. So that *Loue* is indeed the mother of theſe, as the Apoſtle, 1. *Cor.* 13. ſheweth, that the fruits of *Loue* are *Long-ſuffering*,
A Simile. &c. For as the mother for *Loue* doth thinke all paines to be nothing, becauſe of the affection ſhee beareth towards her childe, euen ſo, if we haue loue, it will bee laborious and ſtirring. And therefore it is not enough outwardly to bow, and make curteſie, vnleſſe loue be in the heart.

Loue, the bond of Perfection. id eſt, whereſoeuer loue is, there will be the performance of all duties. For if
Note. there be loue towards me, I ſhall haue this man to be my hand, to helpe me; that man to bee my foot, to carry me; and the Miniſter mine eye to direct me, &c. So that hereby it is that wee are all bound and tyed together in all good duties.

Doctrine. And then he ſaith, we muſt haue the *Peace of God to rule vs*, where he noteth, that by nature our ſpirits are contentious, and ready to fall out; and therefore it is neceſſary that wee let the Spirit of God bee the controller of our out-ragious affections, as the Controller of the houſe.

Laſtly, *Thankefulneſſe:* This is another fruit of *Loue*,

and

and a singular Nurce of peace and quietnesse; when by guifts men giue one to another, and requite one another, they testifie their thankfulnesse one to another. This was the practise of the children of God in their Feasts and Solemnities, as we see in *Hester* 9. 19. according as wee vse at the beginning of the yeare, to send New-yeares-gifts. And therefore it is a commendable thing, and necessary to maintaine loue one amongst another, to vse to giue mutuall gifts, and to bid one another to Feasts.

(*.*)

The end of the 25 Sermon.

The 26. Sermon.

COLOSS. 3. V. 16. 17.

16 *Let the word of* CHRIST *dwell in you plenteously in all wisdome, teaching and admonishing your selues in Psalmes, & Hymnes, and Spirituall songs, singing with a grace in your hearts to the Lord.*

17 *And whatsoeuer yee shall doe, in word or deed, do all in the name of the Lord* IESVS, *giuing thankes to God, euen the Father by him.*

THE Apostle in his Exhortation, tending partly to

Mortification, forbearing that is euill,
Quickening, and doing good workes,

hath exhorted to diuers duties which are good and necessary to be done of the godly, and dehorted from the euils to bee eschewed: Now hee commeth to a more generall exhortation, wherby they might be furthered vnto all those good duties before spoken, & all other holy duties, which cannot bee particularly reckoned vp. And whereby also they might bee kept from all euill things which are forbidden.

To the end you may refraine all the vices aforeſaid, and practiſe all the vertues afore-ſpoken, together with all other vices to bee auoided, and vertues to bee embraced, it is neceſſary that you bee exhorted, that the word of God be as familiar vnto you, as if now in one houſe it dwelt with you, that you haue it alſo plentefully, and as it were treaſured vp againſt the day of need. Laſt of all, that you haue it in all wiſedome, making choice both of the things that are moſt important in it, and eſpecially that which doth moſt concerne your ſelues, and your owne particular vſe, auoiding all curious queſtions, tending rather to ſtrife, then to edification of God, which is by faith. And as you muſt haue it for your owne vſe, ſo alſo for the vſe of others, as well in teaching thoſe that are ignorant, as in admoniſhing thoſe that walk not according to their knowledg they haue receiued.

Verſe 16. The Metaphraſe.

And in your meetings to make merry, let your mirth bee ſhewed forth in Pſalmes, ſinging as well with inſtrument as with voyce: alſo with Hymnes of thankeſ-giuing for benefits receiued: and for further variety againſt irkeſomeneſſe, which our nature eaſly falleth into, with ſongs of prayſing God for his noble acts: all ſpirituall vnto the Lord, not onely with the voyce, but eſpecially with the heart, with ſuch both tune and geſture as may giue grace to the hearer.

To conclude (becauſe it is infinite to ſpeake of all things perticularly) whatſoeuer you doe in word or deed, let it bee ſuch, as calling on the name of God in Iesvs Christ, for good direction in them, youmay returne with thankfulneſſe to GOD the Father, through Iesvs Christ, the onely Mediator betweene God and vs.

17.

The

The ſumme is an notable and excellent inſtruction, and direction for vs in all the waies, wee haue to walke in.

Firſt, conſider of a ſpeciall duty } *Of all Chriſtian men*
Secondly, a generall duty }

Speciall duty, which is to ſing, and to praiſe the Lord.

The other generall to all men.

The ſpeciall duty towards { *God* } our ſelues.
{ *Men* } and other men:

To our ſelues, hee requireth of euery man the propper vſe of the word to himſelfe, *the word of Chriſt dwelt, &c.* It is called the *word of* CHRIST, becauſe he is the Author and obiect of it.

Heere he requireth, 1. that it muſt *dwell* in vs. 2. it muſt bee *richly* in vs: 3. with all *wiſedome.*

For the firſt it muſt bee familiar with the word of God, for as *Eliphah* ſheweth the meanes to be familiar with God, is to be familiarlly acquainted with his word: And therefore wee muſt be acquainted with it as with that, which dwelleth in our houſe with vs. As a man may haue other acquaintance and other buſineſſe, yet his ſpeciall acquaintance is in the houſe: So ought we to bee with the word of God. And therefore it is ſaid wee muſt haue the word of God *dwelling* in vs, it muſt not bee *looſe*, as *Math.* 13. the ſeed by the way-ſide: but it muſt be *rooted* in vs, as the Apoſtle ſaith: And Saint *Iames* ſaith it muſt be *ingrafted* into vs, as the graft into the ſtock. And *Heb.* 2. Seeing CHRIST is aboue all Angels, it behooues vs to take heed to his word that we hold it well, and bee not as riuen veſſels, that let it runne out. This the Apoſtle ſpeaketh heere, is notably ſet forth in *Pſalme* 119. 2. part: Hee *couered* the word in his heart, as the huſ-

Iam. 1. 21.
Heb. 2. 1. 2. 3.
Pſal. 119. 11.

bandman

bandman that couereth the ſeed in the earth, that it may take roote and bring forth fruite: So that this is to be acquainted, & to haue the word dwell with vs.

Secondly, we muſt take care that it dwell *richly* in vs. We count not him a rich man, that can talke of wealth, but that hath his treaſures and ſtore-houſes richly filled to draw out in time of need. So muſt wee bee rich in the word. And therefore as the rich man corruptly dealing is neuer ſatisfied, but is ſtill deſiring more, and is neuer content with a little, ſo ought we for the word: Againe, as the rich man taketh all paines and neuer reſts: ſo wee are to labour with diligence for the treaſure of the word: for nothing commeth by idleneſſe. And hence it is that becauſe we are not treaſured with the Word, & haue it not in ſtore, wee are driuen to ſuch diſtreſſes in time of affliction and trouble: and therefore wee are to labour to haue the word richly dwelling in vs, that ſo we may draw out of our ſtore-houſes in time of need.

A ſimile.

Note.

Thirdly, and eſpecially the word muſt dwell in vs in *all wiſedome*: It muſt not onely bee deliuered diſcreetly by the Miniſter (which yet is neceſſary that it be wiſely and fruitefully deliuered to euery one) but wee muſt ſee that it bee *in vs, in all wiſedome*; which is both in { *Affection*: *and vſe.*

Firſt it is neceſſary that we come to the Word, not for any ſiniſter *end* & *affection*, for to be counted wiſe, & to talke of the Word, or for to haue the report of men, but that we come onely to it, with the loue of it.

Note.

Secondly, in regard of the *vſe* of the word, we are to come to the Word, not to learne to maintaine our owne errours and hereſies, or to mainetaine our ſins. As becauſe of the drunkenneſſe of *Noe*, or by the

filthineſſe of *Lot* with his daughters to take occaſion to maintaine drunkenneſſe and whoredomes, this
Amos 6.3.5.6. is an horrible abuſe of the Word: In *Amos* wee ſee them reproued that would play with *Dauids* inſtruments, hauing no skill or Art, that is no heart to vſe them wel; Whereas *Dauid* had skill by them to ſtir vp his affections: So do they that maintaine their filthy dances by *Dauids* dancing.

In regard of the vſe of the word, the wiſedome required of vs is, that we ſeeke and labour eſpecially for the greateſt and chiefeſt points of Religion, as holineſſe of life and heart, righteouſnes, temperance,
Math. 23.23. &c. *Math.* 23. As our Sauiour rebuketh the *Scribes* & *Phariſes*, Theſe things ye ſhould not haue neglected, but eſpecially you ſhould haue regarded Iuſtice, &c.

Note. Such are they in our time, that follow after the doctrine againſt ceremonies, which they ſhould know, but not neglect other more weighty.

Another point of wiſedome is, as to marke thoſe things which belong moſt eſpecially & generally to all Chriſtians: ſo to marke and learne thoſe things eſpecially, which moſt eſpecially concerne our ſelues, and our ſtate, and condition. Contrary to which are they that when they heare any thing, which is againſt the ſinnes of others, take hold of that preſently, but let paſſe what concernes themſelues. Inferiors looke to thoſe things, that are rebuked in their ſuperiors: and ſuperiors to thoſe things, that are reproued in their inferiors, not in themſelues, which wee ought
Note. to regard moſt. As if wee feele ſluggiſhneſſe in our ſelues, we are to marke the doctrine, which may moſt ſtir vs vp: if we feele hardneſſe of heart in our ſelues, wee ought to giue eare to the doctrine, which may ſoften vs.

Thus

Thus much of the vſe of the word in regard of our ſelues: In regard of others; wee, euen all generally, are to help & teach others in the word, ſo as that we go not out of our callings, vſurping publicke authority, being but priuate men: Thus thoſe that haue knowledge, ſhould teach & inſtruſt them that are ignorant in that which they know not: & in this regard a woman may teach another, one brother another, thoſe that haue knowledge to teach the ignorant, & in reforming them in that, which they know amiſſe.

Another duty we owe to others, in regard of the vſe of the word to our neighbour is, if he fall to admoniſh him of his ſinne, and thereby to helpe him vp: And therefore the Apoſtle ſaith admoniſh one another. And by admoniſhing is alſo vnderſtood a *comforting* of thoſe, and *exhorting* of them, that do wel. Col. 3. 16. Heb. 10. 25.

Here we ſee what a ſhamefull doctrine of Poperie it is to take away the word from all but Miniſters. Whereas the Apoſtle maketh it a duty toall, euen to women, whom they can not abide to be teachers, which yet they may in their own houſes, giuing place notwithſtanding to the men, if there be any, but yet they may reproue thoſe, that offend in their houſes.

Thus much of the behauiour towards men. Towards God the duty is ſet down, that when we are merry & cheerfull to ſing pſalmes and Hymnes vnto God. *Verſe* 16.

And therefore Saint *Iames* ſaith, if any be mery, *let him ſing Pſalmes*; ſo that it is a good thing that pertaking of the bleſſings of God we ſhould be mery and glad: but our mirth muſt be to the end we may glorifie, and praiſe God for it. Iam. 5. 13.

This praiſing of God. 1. with Pſalmes, which were Pſalmes vſed with the *voice* and *inſtrument* both, and therefore *Dauid* ſaith, *ariſe lute and harpe*, and bids Pſal. 108. 2. Pſal. 50. 4.

vs ſing vpon the organes &c.

Dan. 3. 7. And that this word ſignifieth thus, it appeareth, becauſe in *Daniell* there is an inſtrument called a *Pſaltery*: ſome a *Himne* is a ſong of thanke-giuing for a benefit receiued, and therefore our Sauiour Math. 26. 30. after his ſupper ſang an *Himne*, *viz.* for a perticuler benefit.

Laſtly, a ſong is a more generall thing then either the *Pſalme*, or *Hymne*, *viz.* wherein we giue thanks not for perticuler benefits, but for generall bleſſings receiued at Gods hands, as when *Dauid* praiſed the Lord for the works of creation, as the heauens &c.

Pſal. 104. *Doctrine.* This teacheth vs that we ſhould not be a weary with ſinging praiſe vnto God. And therefore to preuent our wearines, and to meet with that corruption of ours he ſaith, we muſt change thus, when we are weary of one manner of ſinging, we muſt ſing an other.

Vſe. Theſe muſt be *ſpirituall* ſongs, *viz.* holy Pſalmes and ſongs, not *profane* and *wicked* loue-ſongs. Which condemneth the wicked practiſe of men and women, that though they haue ſo many excellent pſalmes, yet ſing fooliſh ſongs to ſtirre vp their minds to wickednesſe.

Note. Againe we muſt ſing with *grace*, *viz.* both with a *comely* and *reuerent geſture*, and with a *decent and ſweet tune*, that it be not a *rude* tune, but ſuch as may be both *vnderſtood*, and may *ſtirre vp* our ſelues, and others to glorifie God the more.

Note. Againe, eſpecially it muſt be with *the hart*: for ſeing our harts are redy to be *ſtollen away*, *we* muſt lay eſpeciall waight vnto our hart, that all the power of the hart and ſoule be preſent and applied in ſinging to the praiſe of God, & yet the voice to be vſed too.

Here

Here we ſee condemned the ſongs of the *Papiſts*, which ſing that which they vnderſtand not, and therefore with what affection can they do it? and be it that their affection be good, yet their vnderſtanding, being wanting, they ſing not aright. Cleane contrary vnto *Dauid* that pſalme. 103. biddeth his ſoule, his hart, and mind, and all that is within him, to praiſe the Lord. And therefore though the Papiſts ſhould ſing neuer ſo vnto the Lord onely (which yet they do not) for they haue their ſongs alſo vnto the Saints &c.) yet it is no true ſinging, which the Lord requireth when they ſing with the tong onely. 1.Cor.14.15.16

Laſtly, we muſt ſing them vnto *the Lord alone*: and to him we muſt ſing ſongs of praiſe, and thankeſ-giuing, and therefore not to the Saints, nor to any other creature whatſoeuer.

(*.*)

The end of the 26. Sermon.

The 27. Sermon.

COLOSS. 3. V. 18. 19. 20. 21.

18 *Wiues, ſubmit your ſelues vnto your husbands, as it is comely in the Lord.*
19 *Husbands loue your wiues, and be not bitter vnto them.*
20 *Children, obey your parents in all things: for that is well pleaſing vnto the Lord.*
21 *Fathers, prouoke not your children to anger, leſt they be diſcouraged.*

THE Apoſtle hauing diſcourſed ſeuerally and perticulerly of ſundry duties of Chriſtian men, generall to all men of what ſtates and conditions, ſexes, and ages ſoeuer they be, he now commeth to the perticuler duties belonging to euery one in their perticuler calling.

Verſe 18. The Metaphraſe.

Hauing inſtructed you in the duties which are generall to all, I come to informe you in thoſe that are ſpeciall, according to the ſeuerall callings of euery one of you, as thoſe which will eaſily come from you, if you haue well profited in the former. Now according to the order God himſelfe keepeth in the

fifth

fifth Commandement, I will begin with the duty of inferiors.

You wiues therefore, notwithſtanding you haue other duties, I exhort you, as to that which is hardeſt for you, wherein you are cuſtomably ſhorteſt, and being performed, others will eaſily follow; that you be ſubiect & obedient, as to others that may bee aboue you (as Parents and Magiſtrates) ſo eſpecially vnto your owne husbands, as that which is the moſt comely thing of all, becauſe you (I know) ſtriue to comelineſſe. Which obedience and ſubiection is not yet ſo abſolute, and ſo generall, but it hath this exception, ſo farre as you are commanded, things not vnlawfull by the word of God.

You husbands, although you owe ſundry duties vnto your wiues, yet ſpecially I exhort you to loue them dearely, as that which you are moſt cuſtomably ſhorteſt in: and which being throughly ſetled in you, will eaſily pull all other duties after it. And therefore be not bitter to them, which cannot ſtand with loue. 19.

You children, from a heart ſubdued, and truly humble, obey your parents; not by halues, and ſo farre as they cõmand things to your liking, but in all things, not contrary to the word of God, although it be to the croſſing of your deſires: for which cauſe let it be alwayes before your eyes, as a goade to ſtirre you vp to this obedience: that in ſo doing you ſhall not onely pleaſe your parents, but doe a thing acceptable to the Lord himſelfe. 20.

You parents, abuſe not your authority, or the pliable minds of your children, either by cõmanding things vnlawfull, or by hard vſage of them, to prouoke them to any vndutifulneſſe towards you, or to haue no courage or comfort to do the things required of them. 21.

The

The summe of all which is an Exhortation, which the Apostle giueth to the most straightest bonds amongst men.

The first of the { *Wife*, and *Husband*. } Which are the straightest bonds betweene men.

The second of the { *Parents* & *Children*. }

But first we are to speake of the last verse of the other text: *Whatsoeuer yee do, or say, &c.)* The Apostle had trauelled in setting forth vnto them many speciall duties they ought to performe, as Christian men and women. And because it were an infinite thing to set downe all duties perticular to Christians, he wisely comprehendeth all, both those duties spoken of before, & all other duties in this verse, saying: *Whatsoeuer yee say, or do, let all be done in the name of our Sauiour Christ.* The like doth our Sauiour Christ, who hauing spoken in the 5. and 6. and part of the 7. of *Mathew*, of the duties to our neighbours, doth comprehend all the duties which we owe to our brother, in all the Law and Prophets, in this: *Do as ye would be done by.* So here the Apostle doth. The like we haue, 1. *Cor.* 10. *Whether ye eate or drinke, or whatsoeuer ye do, do all to the glory of God.* Here we haue a very *Notable rule*, that we should not speake, nor do any thing, but that which we may commend vnto God in prayer: And therfore euery man ought to purpose with himselfe in the day, to do nothing else but that which is good and right: and this will be a meanes to keepe him from whoring, drinking, & all vnhonest things, when as he is to do onely that which he should desire a blessing in prayer of God in; and for which after we are to returne to God in thankes-giuing againe, which none is so senceless as that hee will do for his

Verse. 17.

Math. 7. 12.

1. Cor. 10. 31. *Note.*

sinnes,

ſinnes, and wickedneſſe he hath committed. And indeed there is no good thing, whatſoeuer a man doth, as to ſpeake of Law, Phyſicke, &c. which of themſelues are good, and therefore cannot be good vnto vs (though to others they may be) vnleſſe we commend them vnto the Lord in prayer.

Here alſo we are taught, in that we are to pray to God, and thanke God for all good things, we ſay and do, we haue them not of our ſelues, but from the Lord.

After the Apoſtle doth ſet downe a notable Expoſition of the fifth Commandement, 1. beginning at the duties of the neereſt bonds: and firſt hee ſetteth the duty of the inferiors to the ſuperiors. And firſt he ſheweth forth the duties of thoſe which owe commõ duties together one to another mutually, as husband and wife: and then the duties of them ioyntly to thoſe that are vnderneath them both. *Verſe.* 18.

And this is the order which the Apoſtle vſeth, who hauing ſet downe generall duties of Chriſtianity before, he now commeth to particular; thereby inſinuating, that thoſe that haue laboured to obſerue the generall, as of *Holineſſe*, *Temperancy*, *Long-ſuffering*, *Loue*, *&c.* they ſhall more eaſily performe theſe particular duties. This is a notable doctrine, and therefore we ſee *Iethro* counſelleth *Moſes* to chooſe ſuch rulers to helpe him, as hated couetouſneſſe. This is a generall duty to hate couetouſneſſe; noting, that if they were faithfull in that, they would be good Gouernours, and Magiſtrates, and Captaines. And therefore we ſee *Ioſeph*, hauing all which his maiſter had, vnder his hand, ſaue his wife, is ſaid to haue ordered all things well: the reaſon is, becauſe hee *feared God*, that is, becauſe he had the generall duty. Exod. 18. 21. Gen. 39. 5. 9.

Againe, therefore we ſee, that ſeruants by the generall duty of doing their duty in the ſight of God, are perſwaded to obedience to their maiſters. So that this is to teach vs to labour principally for to haue the loue and feare of God, and to do our duties as in the ſight of God, which is a meanes to helpe vs in our particular calling.

And as it is a true thing, that if I loue all men, and performe duty to all men, as much as I can, then much more will I do it to my wife, children, & thoſe that depend vpon me, according to this Rule of the Apoſtle.

And as that is true, ſo alſo the diligent and true performance of the duties of our particular calling, is a great meanes to helpe, and to confirme vs in the generall duties. 1. *Rom.* The Apoſtle taking an oath, and calling God to witneſſe, confirmeth the faithfulneſſe of his oath, by his faithfulneſſe in his particular office of his Miniſtery. And to *Timothy* hee ſaith: that he that is not able to gouerne his wife and family priuately, is not fit to gouerne publickely in the Church, or Common-wealth.

1. Tim. 3. 5.

For the particular duties firſt of *Wiues*. In the Epiſtle to *Titus*, though the Apoſtle requireth *Loue* of the yonger wiues to their husbands, and children, yet they are not ſo ready to bee behinde hand in *Loue*, as in this duty of *Subiection*: for when ſhe is admitted to the friendly and amiable vſe of her Husband, that ſhe hath *Power ouer his body*, as he of hers, therefore ſhe thinkes ſhe is ſhut out from ſubiection to his authority: and therefore it is that the Apoſtle ſo ſtands eſpecially vpon that duty of ſubiection: for concerning loue it is vſually more exceeding in women then in men.

Tit. 2. 4.

1. Cor. 7. 4.

And

And therefore *Dauid* in his verſes on *Ionathan*, ſaith: his *loue exceeded the loue of women.* 2.Sam.1.26.

But he inſiſteth vpon her *obedience*: And hee bringeth this reaſon, becauſe it is *comely*: It had beene a notable reaſon to haue perſwaded her to ſubiection, becauſe the Lord commands her will to bee ſubiect vnto her husband: And howſoeuer before the fall ſhe was ſubiected vnto him, yet after the fall, her yoke was heauier, & therfore the Lord ſaith: *Thy will ſhall be ſubiect to thy husband, & he ſhall rule ouer thee.* Againe, as 1.*Cor.*11.9. Hee might haue ſaid the woman was made *for the man*, not the man for the woman. And the woman was taken out of the man, not the man out of the woman. Gen.3.16. 1.Cor.14.34. Gen.2.18.

And a more notable reaſon is in 1.*Tim.*3.14. The woman was deceiued, not the man: for hee was led away by affection to her, and was not deceiued: And to *Titus*, the Apoſtle rendreth another reaſon of this ſubiection, *leaſt the Goſpell be euill ſpoken of*, therefore the wiues ſhould be ſubiect to their husbands. Tit.2.5.

But here the Apoſtle rendreth this reaſon, that it is *comely*: becauſe women delight in *neateneſſe* and *comlineſſe*. And howſoeuer they thinke it a diſgrace to be ſubiect, yet the Apoſtle ſaith, this is more comely to be ſubiect. And S.*Peter* ſtandeth much vpon it, teaching that the comlineſſe of a woman, which is moſt comely in the ſight of God, is, that ſhe be quiet, humble, and obedient: And therefore if women will haue their rings, Iewels, and bracelets, as an ornament and comelineſſe to them, let them bee decked with this, *to bee humble in obedience* to their husbands. *Note.* 1.Pet.3.1.2.3. 4.5.6.

And yet this ſubiection is reſtrained, that it *be in the Lord*, if hee bee too ſeuere, and command things not fit, yet ſhe is not to reiect the yoke of obedience, Verſe 18.& Ephe.5.24.

but go vnder it, but if hee giue commandement *contrary* to God, shee is not to obey therein: following the Apostles rule, *It is better to obey God then Man.*

Acts 4.19.

Then hee setteth downe the duty of husbands: And howsoeuer there are many duties inioyned thē, yet the principall duty the Apostle requireth is *loue*, because men are vsually *short* and *cold* in that affection. Indeed in the affection and loue for *fornication* they will be oftentimes *exceeding hot*: but in this *true loue* are farre short and too *strait-laced.*

Verse 19.

The Apostle setteth forth this affection of a man in *Ephes.* 5. saying that he should loue his wife, as *his owne body*: And the reason is, because shee is *weaker*, and full of infirmities, and weakenesses, and therefore he is to *couer* them by loue: For if he haue maymes, or blemishes in his body, hee will bee ready to vse all meanes to hide them, so must the man do to his wife, being his owne body.

Ephe. 5.28. 1. Pet. 3.7. Prou. 10.12.

And the Apostle Saint *Peter*, sheweth a generall duty of loue, to couer many infirmities: *Aboue all things* (saith he) *haue feruent loue, for loue shall couer the multitude of sinnes.* And the Apostle saith further, hee is not to bee *bitter*, For loue hath no *gall* in it, and therefore the husband is to exercise his loue toward his wife by auoiding all manner of bitternesse toward her.

1. Pet. 4.8.

Note.

The twenty and 21. are handled in the next Sermon.

The end of the 27. Sermon.

The

The 28. Sermon.

COLOSS. 3. V. 22. 23. 24. 25.

22 *Seruants be obedient vnto them that are your Maiſters, according to the fleſh, in all things, not with eye-ſeruice as men pleaſers, but in ſingleneſſe of heart fearing God.*

23 *And whatſoeuer yee do, do it heartily, as to the Lord, and not vnto men.*

24 *Knowing that of the Lord yee ſhall receiue the reward of the inheritance: for yee ſerue the Lord* CHRIST.

25 *But he that doth wrong, he ſhall receiue for the wrong that he hath done: and there is no reſpect of perſons.*

THE Apoſtle commeth from the generall duty belonging to all Chriſtian men, to the perticular duties of men in the houſhold. And hauing ſpoken of the duties of husbands and wiues, and of parents and children: hee commeth now to the laſt couple in the houſhold, of Maiſters and Seruants. As if hee ſhould ſay;

Verſe 22. The Metaphraſe.

"You ſeruants, from a minde ſubdued, obey your Maiſters, whoſe commandement ouer you, is but for

a time whiles you are in this fraile eſtate, and that in all things which may ſtand with the keeping of a good cõſcience. Now your ſeruice muſt not be alone when your Maiſter ſtands by and looke on, as ſeeking onely to pleaſe your Maiſters: but in ſingleneſſe of heart as fearing God, whoſe eye is alwaies vpon you, when your Maiſters eye is off.

23. Your ſeruice ought alſo to bee voluntary and cheerefull, as that which is due to the Lord, who loueth a cheerefull giuer, and not as vnto man that cannot diſcerne whether it be done frankely.

24. Knowing that you ſhal receiue in reward from the Lord, life, as an inheritance which hee will freely, as vpon his children, beſtow vpon you: for it ought to vphold you in your dutifull ſeruice, that you ſerue not ſo much your Maiſters, which are but men, and therefore ſometimes vnthankefull and vnable to recompence; but the Lord, who is both able, and will recompence your well doing.

25. Remembring on the other ſide that whatſoeuer hee bee that doth wrong, whether Maiſter or ſeruant thereof hee ſhall receiue the puniſhment from the Lord: who accepteth neither the perſon of the ſeruant to pitty him, becauſe of his poore & baſe eſtate, nor of the Maiſter to ſpare him, becauſe of his dignity and high degree.

The ſumme is, the ſetting forth of the duty of the laſt pare and couple in the houſhold, *id eſt*, of the Maiſters and ſeruants.

But firſt wee are to ſpeake of that, which remaineth of the other Text; of Children and Parents.

Verſe 20. Firſt, childrẽ are cõmanded to giue obedience to parents: by *obedience* is meant all duties which children

owe

owe to their parents, which are diuers. And firſt of a duty, which belongeth to all them in the houſehold, husband, wife, parents, children, maiſters, ſeruants, *viz.* to pray perticulerly one for another, and more perticulerly then for others: for parents, that they are bound to it, we ſee it in *Iob*, that he prayed for his children being at feaſting, leaſt they ſhould let any ſinne ouerpaſſe them in their feaſting, wherein they might offend. And by the ſame reaſon children are bound to pray for their parents. And alſo by the commandement the ſubiects are commanded to pray for their Princes. And ſo Princes to pray for their people, as *Dauid* doth in ſundry pſalmes wherein he maketh prayer for himſelfe and his people.

Iob. 1.

1. Tim. 2, 1. 2.

1. *Kings* 18. *Salomon* alſo doth the like in ſecond Chronicles 6. 21. But to come to *more perticuler* duties of children to their parents 1. *Reuerence, viz.* a ſpeciall reuerence, which they are to cary to their parents aboue others, ſecondly, *loue*, a perticuler loue of their parents, in regard alſo that they are ſet ouer them of God. Theſe are *inward* things. *Outward*, duties are firſt a *reuerent behauiour* in their countenance and cariage towards them, in their wordes and in their workes, to be ready to obey and do thoſe things, they are commanded, not *contrary* to God.

Particular duties of children,

And therefore it is ſaid in *all things*, *viz.* not to obey their parents in that which they themſelues like, but in all things, though *hard* and *contrary* to their *owne* liking, if it be *not againſt* the word of God.

Note.

And one ſpeciall duty of obedience, is to *beare* with all, and *couer* the *infirmities* of their parents, as *Sem* and *Iaphet* did to their father *Noah*.

Gen. 9, 23.

Further, if the parents haue need, they are to relieue, and maintaine their parents, 1. Tim. 5. 4. for if

the

the children be able to maintaine them, the Church is not to be burdened.

Note. Amongſt other, a moſt notable duty is that, whereby children are to yeeld obedience to their parents in being beſtowed by their parents in their occupations and manner of life. And therefore we ſee that *Adam* beſtowed his ſonnes, one in tilling the land, the other in keeping cattle.

But more eſpecially in *marriage*, they are not to ſuffer themſelues to be beſtowed without their parents conſent: Where we ſee the wretched diſobedience of children, that will giue themſelues at their owne pleaſure, contrary to their parents conſent.

Note. And a *wretched* and *fooliſh* peeuiſhneſſe crept into the harts of children, that they will take it in *great diſlike*, if their parents be ſpoken vnto *before* themſelues, cleane contrary to the example of the Scripture, and euen contrary to the practiſe of heathen and naturall men.

As we ſee *Iſmael* would not marry, but by his mothers conſent: and contrariwiſe what a hart-breaking was it to *Iſaac* and *Rebecca*, that *Eſaw* married contrary to their conſent? So that this is a ſpeciall duty of children, both ſonnes and daughters, not to marry, or chooſe their husbands or wiues, without their parents conſent. So that their parents do match them ſo, as may be equall and fit for them, in regard of age, eſtate, &c.

Gen. 18.

Note. Whereas if parents force their children contrarie to reaſon for gaine &c. they deale wretchedly in that. And as parents are not to force their children, ſo children are not to diſobey their parents, when in age and condition they find out *fit matches* for them in any ſort.

And

And a reaſon, that parents are to be obeyed of their children in thoſe things, that are good, is becauſe they are obedient alſo in the ſame *vnto the Lord.* And we know it is an eaſy matter, if with one whiting a man may paint two wals, it is more eaſy for him to paint one. But our obedience therefore muſt be in the Lord, *viz.* onely in thoſe things, *onely* wherein they command according to God. And therefore our Sauiour CHRIST, when his mother bid him change water into wine, refuſed, he denied her, becauſe the time was not come. But we may not ſpeake as he ſpake: for we muſt, if they command vs contrary to the word of God, with *all reuerence* deny to do it, and not in any controlling or ſnappiſh faſhion.

Note.

Ioh. 2.

In that he ſaith *parents*, he meaneth both father and mother, for children, becauſe the father hath more authority, and becauſe peraduenture the inheritance lyeth vpon his diſpoſition, will obey their father, but they care not for their mother.

Howbeit obedience is commanded to both. And howſoeuer it commeth oftentimes that the children are diſobedient by the too much tenderneſſe of the parents: yet the children are not to truſt to that, for if they leeſe their parents loue through their wicked, behauiour, they can not aſſure themſelues of Gods.

Ex. 10 12.

Note

A fooliſh ſonne ſaith *Salomon* doth ouerthrow his fathers eſtate, and driues away his mother, *viz.* both ouerthroweth and driueth away both, and maketh parents that they cannot abide the ſight of them.

As the hatred of brethren is ſtrong, becauſe their loue, which was great, is broken. So if parents loue, which is farre greater, be broken, the hatred will be the more.

A ſimile.

Parents duties.

Eph. 6. 4.

The duties of parents are diuers 1. To ſee the diſpoſition of the children, and according to their fitneſſe to diſpoſe them in this or that calling; ſpecially to bring them vp in the feare and information of the Lord. Secondly to lay vp for their children, 2. Cor. 12. 14.

Verſe 21.

And further, not to *prouoke* them by vndiſcreet correction, in not correcting them, according to their ſexes and ages, as when they correct their ſonnes and daughters, and all alike: which may prouoke them, or giue occaſion at the leaſt (for children ought to beare it patiently though they be iniuried) yet they may diſcourage their children by *indiſcret* and *too hard* correction.

And on the other ſide, parents are to take heed that they kill not their children by too much pampering them, which is oft times the cauſe of the death of their ſoule & body, as *Dauid* did his ſonnes, who when he was loath to diſpleaſe them, *Abſolon* ſought his kingdome, and his life, and defiled his Concubines.

Verſe. 22.

Then he commeth to the next couple, of ſeruants and maſters. And ſeruants are commanded to be *obedient to their maſters* in the *fleſh*. So called, firſt becauſe they are onely for this life, and can reach no further; *mitigating* the ſharpneſſe of ſeruice in thoſe times, wherein ſeruants were bond-ſlaues, ſo that all, that was the ſeruants, was the maſters.

For otherwiſe, 1. Cor. 7. 22. The Apoſtle ſheweth that ſeruants be Gods *free-men*, as well as the maſters, if they be Gods children. Secondly, maſters of the fleſh, becauſe they cannot command their ſoules, but onely their body.

The dutyfullneſſe of ſeruants conſiſteth in 2. things:

firſt

firſt that it be done with *faithfulneſſe*, not with *ey ſeruice*, but as in the preſence of God. Secondly that it be done *willingly*, and *freely*, and frankely. For the Lord (2. Cor. 9.) loueth a *chearfull giuer*. 1. Cor. 9. 7.

And therefore the Apoſtle ſaith, they muſt doe it, *as vnto God*. Examples we haue of *Abrahams* ſeruant, whoſe faithfulneſſe we ſee, who being ſent to fetch a wife for his maſters ſonne, when he came to the place fell vpon his knees, and prayed, and commended his buſineſſe to God. Which teacheth that ſeruants muſt not onely be faithfull, but carefull by commending their buſineſſe vnto God: and therefore they are to pray both for ſtrength, and *wiſedome* in their maſters buſineſſe. *Verſe.* 23. Gen. 24. 12. *Note.*

Againe, we ſee in him a ſinguler diligence, in that comming to the place, ſet vp the camels, and ſaw them ſerued, before he would reſt, though he was a weary, & would not eate before he had his anſwer. And chapter. 31. in *Iacobs* faithfulneſſe to *Laban* his vncle.

In Iacob we ſee his diligence, and paynes, both in *the heat* of the day, and in *froſt* of the night. And as the greater and waightier the buſineſſe of his maſter is, by ſo much the more he is to commend his buſineſſe vnto the Lord, and ought to be more carefull.

A reaſon the Apoſtle rendreth, that whereas if the ſeruant haue an *vnkind*, or a *poore* maſter, that cannot, or will not repay, nor recompence his paines, he is thereby made careleſſe, yet the Lord telleth him, that if he be faithfull, he is the *Lords ſeruant*, and he will reward him with an *inheritance*, accounting him as a *child*. *Verſe.* 24.

He that doth iniury. This is brought as a reaſon both to the maiſter and ſeruant, that if the maſter

God is no respector of persons.

be iniurious vnto the ſeruant, the Lord will not ſpare him, becauſe of his wealth and high eſtate, becauſe he is aboue his ſeruant: as earthly iudges will oftentimes be partiall. Nether will he ſpare the iniurious ſeruant, becauſe of pity to his pouerty and inferiority.

(*.*)

The end of the 28. Sermon.

The 29. Sermon.

COLOSS. 4. V. 1.

1 *Ye maſters, doe vnto your ſeruants that which is iuſt and equall, knowing that yee alſo haue a maſter in heauen.*

You Maiſters, looke that you yeeld vnto your ſeruants both wages, and meate, and drinke, as that which is right: and with moderate reſt, and recreation, ſome further recompence, according to the good ſeruice they haue done; as that which is equall: conſidering that as your ſeruants are to render an account vnto you, ſo you muſt giue an account vnto your Maiſter which is in heauen.

THE duty of *maſters* is. 1. To doe *iuſtly, viz.* that they giue that, which they agree vpon according to the law, in regard of their wages.

Duties of Maſters to their ſeruants.

Secondly that they deale *equally* towards them, *viz.* with conſideration beſides.

And therefore it is requiſit that the maſter account the ſeruant in ſome ſort as a child, and in that regard to carry an *equall* hand to him, as to his child,

2. King. 5. 13. and to loue him. And therefore we ſee that *Naamans* ſeruant called his maſter *Father*.

Ioſh. 7. 19. And *Ioſua*, being a *magiſtrate*, called *Achan*, though a theefe, *ſonne*: ſuch affection is required of maſters and ſeruants one to another: the maſter ſhould rule and command as a father, and the ſeruant is to be dutifull as to a father.

Note. By that which is equall therefore is ment all things meet, beſides their meat, drinke, and apparell (which is of their bargaine) but eſpecially for their *inſtruction*, that they be taught and inſtructed in the will of God: and therefore ought they to haue liberty both to goe to the publike *ſeruice* of God, eſpecially on the *Lords day*, and alſo that they haue beſide ſome time for *honeſt recreations*.

Note. And therefore better it is to be many mens *Horſes*, or *Oxen*, then their ſeruants: for to their oxen they will giue meat for their worke.

But peraduenture to ſeruants they will deny that: and eſpecially will haue little regard that they ſerue God, for they will hardly ſpare them ſo long from their *drudgery*.

Furthermore according to their ſeruants faithfulneſſe, and as they haue profited their maſter by their ſeruice, ſo ought they to reward them. Deut. 15. 14. For it may be that the maſters life may be ſaued by his ſeruant, and therefore accordingly he is to haue regard vnto him.

And therefore in that place of *Deut.* Howbeit a ſtranger might be kept as a ſeruant all his life, yet the *Iewes* are commanded, that if one of their bretheren. 1. one of the twelue tribes,

Deut. 15. 12. 14. if he were a ſeruant, hee ſhould goe out free at the end of ſeuen yeares, at which time his Maiſter

is commanded to giue him of his *wine*, and of his *oyle* and *corne*, and of what God did bleſſe him with: for that hee hath bene a meanes, whereby that hath bene increaſed. Euen ſo Maiſters are taught that according as God hath bleſſed and enriched them by the labour and meanes of their ſeruant, ſo they are to recompence them, *ouer* and *aboue* their wages: It followeth. *Note.*

VERSE 2.3.4.5.6.

2 *Continue in prayer, and watch in the ſame with thankeſgiuing.*
3 *Praying alſo for vs, that God may open vnto vs the dore of vtterance, to ſpeake the myſtery of* CHRIST: *wherefore I am alſo in bonds.*
4 *That I may vtter it, as it becommeth me to ſpeake.*
5 *Walke wiſely toward them that are without, & redeeme the time.*
6 *Let your ſpeech be gracious alwaies, and powdered with ſalt, that yee may know how to anſwere euery man.*

WEE haue heard of *generall* duties to all men, and *particular* to ſome ſorts. Now he commeth to a third kind of duties, which is of another ſort, as it were *compounded* of both, being partly generall, & belonging to all others, partly particular, which did after a more particular ſort belong vnto them, *viz.* prayer, and thankeſgiuing, &c. As if the Apoſtle ſhould thus ſpeake;

And now to returne againe to the generall duties, and yet ſuch as for the moſt part belong rather vnto you, then vnto other perſons, and Churches, not ſo ſtated or affected as yours, I exhort you to take paines, and to continue in petitions, and requeſts vn- *Verſe 2. The Metaphraſe.*

to

to God, with heed taken that it be not done careleſly and drowſily; the which both with continuance, painefulneſſe, and watching, muſt bee done and performed in thankſ-giuing, for graces, already receiued.

3. Praying in both ſorts, as for all men, and the faithfull aboue others, ſo eſpecially for mee, and *Timothy*, that God would open our mouthes wide; as a gate (otherwiſe ſhut) is ſet open, that wee may ſpeake the ſecrets of CHRIST, naturally, hidden from all men, and by deſpenſation of GOD alwaies to the comming of CHRIST, obſcurely knowne to the faithfull, yea to the Angels themſelues, for which I am in hold.

4. In which reſpect you are yet further to ſtrengthen and ſtretch out your prayers for mee, that all feare ſet a part, I may make it manifeſt, as it is meete, both in regard of the excellency thereof, and the ſpeciall truſt of the Apoſtleſhip, which is committed vnto mee.

5. And ſeeing you dwell amongſt thoſe that are ſtrangers from God walke wiſely, that you bee neither infected with their euils, nor they haue occaſion to ſpeake euill of the truth, and that, by the light of your godly conuerſation, they may bee allured to giue care to the truth, therein following the example of diligent Marchants, that to redeeme their loſſes that are paſt, watch to take all oportunity of gayning.

6. More particularly looke to your ſpeeches, in the wiſe ordering whereof Chriſtian wiſedome is ſingularly diſcerned, that it bee alwaies (as ſauory meate) wel ſeaſoned, whiles you ſhal be able to anſwere euery man according as their particular eſtates require.

The ſumme is an exhortation vnto certaine Chriſtian duties, eſpecially concerning the *Coloſſians*, though belonging alſo to all Chriſtians.

Firſt a duty towards God, *viz*: prayer.

Secondly towards men, how to carry themſelues, whether within or without the Church.

For prayer in generall, wee are to conſider, that it conſiſts on two parts, *petition* and *thankeſ-giuing*, and therefore by prayer hee onely meaneth heere *petition*, and *ſuit* vnto God, becauſe of the other part, *viz*: thankeſ-giuing, he after exhorts them them too.

Concerning prayer, the excellency of it is not here to bee ſpoken of: as that it is a *key* to open all Gods treaſures, &c.

But wee are to conſider that which the Apoſtle ſpeaketh of heere, *viz*: exhorting them to continue, and to bee watchfull vnto prayer: by which, both *continuance* and *feruency* in prayer are vnderſtood: For continuance in prayer, it is the ſame as to pray alwaies, as the Apoſtle requireth in another place, when hee ſaith: *pray continually*: It is not meant that one ſhould doe nothing but pray: for then wee ſhould not eate nor ſleepe. But hee meaneth that wee ought to keepe a ſteddy and continued courſe of prayer, not onely publickely, but priuately, and particularly in our cloſets. For wee haue not onely generall, but particular matters to pray for, which concerne our ſelues particularly. 1. Theſſ. 5. 17.

And the Apoſtle ſaith, that men are to continue this ordinary courſe of priuate prayer. For many will beginne, but will ſoone bee a weary of it: And therefore hee meaneth that the ordinary courſe, which wee ſee vſed to bee three times a day ordi-

narily, is not to bee left off. And therefore it is called the ordinary sacrifice, which was onely in the
Exod. 29. 38. 40. 41. morning and euening offered, yet called the continuall sacrifice, because it was continually offered euery day.

Note. Secondly, in that hee saith, *watch* vnto prayers, hee noteth that it must bee a *fervent*, not a *drowsy* prayer, and wee must keepe our mindes close vnto God, that they doe not wander abroad: And that it bee done with *earnestnesse*, not *drowsinesse*, which is oft turned into sinne: which commeth either from the *cares* of this life, or from *sorrow*: As the Disciples, when our Sauiour exhorted them to pray, they by
Luke 22. 45. *sorrow* for his departure were ouer-come with sleepe.

But furthermore, as wee are to aske in prayer, so wee are to returne vnto the Lord in thanke-giuing, contrary to the custome of men, that are watchfull enough to aske, but returne not with thankes: and a generall fault it is that wee are *long* in our *Petitions*, and *short* in our *Thanke-giuing*.

Luk. 17. 17. 18. This corruption wee see in the nine Leapers, that were earnest in their petitions vnto Christ, but forgot to giue thankes, when they had receiued their desires.

But the Apostle exhorts vs to bee as watchfull to thanks-giuing, as to petition, contrary to our corrupt nature.

And seeing by reason of the benefits of God wee want, and our great wants, wee haue neede to aske supply of God.

So is there none of vs, but wee haue receiued many and ample blessings of God; and

therefore haue as iuſt cauſe to returne him thankes.

But many men haue their eye all vpon their wants, that they wil neuer look vpon the graces & bleſſings of God, beſtowed on them, whereof they are forgetfull.

And as many are faulty in this, ſo there are more which are guilty of this fault, as to thinke all is well with them; and therefore cry *Peace, peace* to themſelues, thinking they haue need of no more grace of God: and therefore neglect to cry and ſue vnto God earneſtly for further graces and mercies. And as it is a generall ſinne, in regard of mens particular eſtate, ſo alſo in regard of the generall eſtate of the Church. This is a generall ſinne, that men forget to pray for things ſhe needs, and to giue thankes for fauours ſhewed her.

And many there are, who haue their eyes ſtill vpon the wants and blemiſhes of the Church, and are ſtill crying out vpon them; And becauſe of that, are neuer thankfull vnto God for thoſe mercies that God hath beſtowed vpon the Church, as the Word, and Sacraments, which they may freely come vnto in peace: yet they ſay, that all is but as Popery, ſo vnthankfull vnto God are they for theſe mercies, contemning them, as nothing, becauſe they want thoſe which are are alſo conuenient. *Note.*

Another ſort of people in the Church there are that ſeeing themſelues better then other Churches, in other places, content themſelues with their eſtate, which they haue, as though there could bee no amendment, nor remouall of thoſe corruptions which are yet remaining: whereas yet there ought to bee this care in euery one of vs, that as we ought to be

thankefull for the mercies God giueth vnto the Church, which are to be thanked for; ſo further we being not our ſelues by our place able to reforme the wants, yet ought wee to goe to the Lord for redreſſe.

And the Magiſtrates eſpecially are to labour for the reformation, according to the word of God, of thoſe things that are amiſſe. And thus much of prayer in generall.

Verſe. 3. Then he commeth to exhort them to pray particularly, for them which were Miniſters. Indeed praier is a principall duty, which a man can performe vnto others; which duty we owe to all men, but eſpecially to thoſe which are *ouer vs*; as the Magiſtrates, though *euill*, much more if they be religious. And as for others, ſo for the Miniſters wee are to bee carefull to pray for them; becauſe the Lord hath ſet them to be the ſpeciall meanes of his glory in the miniſtery of his Word, wherein they aduance the kingdome of Chriſt. Againe, they are the meanes of our calling, by deliuering the word of God for vs; and therefore they are the ordinary meanes of our ſaluation.

1. Tim. 2. 1. 2.

1 Reaſon why Miniſters ſhould bee prayed for.

2 Reaſon.

3 Reaſon. Againe, they are to be prayed for; becauſe in their fall the Diuels kingdome is exalted: And contrariwiſe, by their ſtanding the Diuels fall is procured, and the kingdome of God aduanced. And we are to pray for them, that they may both *teach, admoniſh, comfort*, and *exhort*, and *reproue* vs for our good.

Note.

And the Apoſtle teacheth them the cauſe why they ſhould *pray for him, viz.* that he may be loſed: *viz.* ſeeing now he was in priſon, and could not preach, as before time, indeed being bound, yet *the word was not bound*: for he laboured by Letters and Epiſtles, which hee ſent abroad to this Citty, and that Citty: And

therefore

therefore he wils them to pray that he may haue free liberty to ſpeake: and therefore compares the *opening* of his mouth to a *doore*, that it may be throughly opened, to preach the whole will of God to all men freely, without any flattery, or *reſtraint*. And he giueth a reaſon that they ſhould pray for the opening of their mouthes, becauſe it is a *Myſtery*; ſignifying that the Goſpell is a hid thing, a thing hid from the *wit* and *reaſon* of men: for howſoeuer the knowledge that there is a God, and the creation be no myſteries, becauſe euery one hath that knowledge naturally in him, though the Atheiſts would gladly put out that light: yet the redemption by our Sauiour Chriſt is a myſtery hid from the reaſon of Men and Angels, before it was reueled. Againe, it is a myſtery, becauſe in a ſort it was hid from the *Iewes*, before the comming of Chriſt, being not ſo plainly knowne as afterward. And ſeeing it is a ſecret of God, we ought to deſire to haue it *opened*, as men will be deſirous to know the ſecret councels of a Prince when they are publiſhed.

Note.

Verſe.

And he ſaith further, that they pray that hee may ſpeake as he ought to ſpeake: which is in

Verſe 4.

{ *Matter*, / *Manner*.

Matter, that he may teach the *truth* of God, and *all* the truth of God, as the Apoſtle ſaith to the *Epheſians*.

Secondly, that hee may preach that is was *profitable*, and therefore not thoſe things that tend to breed contentions.

Thirdly, men ought not onely to pray that the Miniſter ſpeake truth, & that profitable truth, but thoſe things eſpecially which the people haue *moſt need of*: for ſome things are more needfull for one people then for another.

The *Manner*, that it be done with the *loue* of God ſincerely, and with the *loue* of the people, and deſire of their *good*: and that it be done, not with the *feare* of any man, or *pleaſing* any: nor of *enuy*, *malice*, nor any other *euill* affection, and boyling of heart. But as the Apoſtle *Peter* ſaith: *Let him that ſpeaketh, ſpeake as the words* and Oracles *of God*. Thus much of the duty to God.

1. Pet. 4. 11.

Verſe 5. *Towards Men*, he exhorteth to duties alſo: for he ſaith: *Walke wiſely towards them that are without*: In the Epiſtle to the *Epheſians* he vſeth the ſelfe-ſame words, but there generally towards all men: But here he vſeth it *particularly*, to walke wiſely, *to thoſe that were without*. For beſides *Chriſtians* there were in this Citty *Heathen* men vncalled, and *Iewes*, which held of their ceremonies; and therefore the Apoſtle willeth them to *walke wiſely*, becauſe the corruption of men is ready to catch any thing againſt the Goſpell, by the profeſſors of it, ſpeaking ill of it, if they ſpy euill in them. And alſo errour is like to a Canker, that if it begin, it ſpreadeth further, and corrupteth as it goeth,

Epheſ. 5. 15.

Aſimile.

2. *Tim.* 2. 15.

(*.*)

The end of the 29 *Sermon.*

The

The 30. Sermon.

COLOSS. 4. V. 7. to the 12.

7 Tychichus *our beloued brother, and faithfull Minister, and fellow seruant in the Lord, shall declare vnto you my whole state.*

8 *Whom I haue sent vnto you for the same purpose, that he might know your state, and might comfort your hearts.*

9 *With* Onesimus *a faithfull & a beloued brother, who is one of you. They shall shew you of all things here.*

10 Aristarchus *my prison-fellow saluteth you, and* Marcus, Barnabas *sisters sonne (touching whom ye receiued commandements. If he come vnto you, receiue him.)*

11 *And* Iesus, *which is called* Iustus, *which are of the circumcision. These only are my work-fellowes vnto the kingdome of God, which haue been vnto my consolation.*

WE haue heard how the Apostle hauing first admonished and taught of the things belonging to all Christians, proceeded to those things which belonged to euery particular estate of Christians. And now he shutteth vp his Epistle with certaine other things, which are neither generall, nor particular, but of a middle sort.

In

7. In the loue and care I beare vnto you, I haue ſent *Tychicus* vnto you who ſhall informe you of all my eſtate, whereof I know you will be glad to heare: whom that you may receiue as it becommeth, I commend vnto you for a brother, worthy to be beloued: alſo for a faithfull Miniſter, and my fellow in the Lords ſeruice.

8. Whom I haue ſent, as to let you vnderſtand of mine affaires, ſo to know what caſe you are in, thereof to make report vnto me, and eſpecially that he may comfort you at the heart, againſt the ſtorme of perſecution raiſed againſt you.

9. And with him, that the embaſſage may haue more authority, and that in the mouth of 2. witneſſes, the things concerning you or me, may be better aſſured, I ſent *Oneſimus*, a brother both faithfull and worthy to be beloued, howſoeuer he hath ſlipped in time paſt; who is alſo one of the members of the ſame Church: theſe two ſhall giue you to vnderſtand of all things that may concerne you, that are done in thoſe parts.

10. *Ariſtarchus* in loue ſaluteth you.

11. So doth *Marke* and *Ieſus*: whom that you may be prouoked to loue againe, I would haue you to vnderſtand, that touching *Ariſtarcus*, he is me, fellow priſoner for the Goſpell: touching *Marke*, he is ſiſter ſonne to *Barnabas*, that not able ſeruant of God, of whom you haue had commandement, that if hee come vnto you, you ſhould receiue him accordingly.

And touching *Ieſus*, his conuerſation hath bene ſuch as thereby he hath gotten the ſurname of *Iuſt*. And of them all three together, there are great cauſes why you ſhould reſpect them, for that they are of

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the race of the Iewes, with whom God hath made ſpeciall couenant: eſpecially ſeeing that of ſo great a number of Iewes that are here, onely theſe three, helpe to aduance the kingdome of heauen by giuing aſſiſtance vnto mee.

The ſumme of all which, as well of this, as of that that followeth to the end of the Epiſtle, is to giue to vnderſtand their mutual eſtate, as well his to them, as theirs to him, together with certaine ſalutations from ſome, and to ſome.

But firſt we are to ſpeak of that in the former Text, which remaineth to be handled, wherein the Apoſtle had exhorted them to walk *wiſely*, & warily. One ſort of wiſedome is that they be not infected by the *pitch* and *canker* of the naughty corruption of the wicked. *Verſe 5.*

Secondly, that they ſo walk towards the ſtrangers, that they giue no occaſion to them to ſpeake euill of the Goſpell, and that by their godly conuerſation thoſe without may be called to the truth.

And it is neceſſary that dwelling among wicked mē we ſhould walke warily and wiſely, that wee bee not corrupted by them, becauſe by reaſon of the infection remaining in vs, wee are as ready to take infection from others, as the *tinder* to take fire. *Note.*

Which how dangerous it is, we reade in the example of diuers of the notable ſeruants of God: As of *Lot*, who by couetouſneſſe chooſing to liue in the fatteſt country of *Sodom*, learned their to be drunken, with which he was ouertaken by his daughters. Gen. 19.

And *Ioſeph* himſelfe though a notable yong man, as the like was not in thoſe daies, yet in the Court of *Pharaoh* learned to Court it and diſſemble, & ſweare fearefully by the life of *Pharaoh*: And therefore much more ought we to take heed of this infection. Gen. 42. 15.

Foure reaſons of walking wiſely towards them, that are out of the Church.

Another cauſe why we ſhould take heed of walking wiſely, is becauſe the wicked will be ready to take all occaſions of ſpeaking euil of vs. And the occaſiõs are diuers, that the infidels wil haue regard vnto: as in the 1. *Theſſ.* 4 the Apoſtle bids them to walke *quietly*, not to be trouble ſome: for they will marke, if we be ſuch as be buſy to meddle in other mens matters, and therefore we ought to be ware of that, which without wiſedom we cannot auoid.

Reaſon. 1.

1. Theſ. 4. 11.

Againe, they will marke whether men be laborious in their vocation, that they labour with their owne hands, therefore the Apoſtle bids vs worke with our owne hands. For it is a ſhame that we by idleneſſe ſhould be conſtrayned to beg at their dores, which will be a cauſe to make them blame our religion.

Reaſon. 2.

1. Theſ. 4. 11.

Thirdly, another cauſe why we ſhould walke wiſely is to the end that we might call thẽ to repentãce by our godly conuerſation, hauing care eſpecially to be wary in thoſe things, which the aduerſaries of the Goſpell haue by the light of nature a ſpeciall in-ſight in: els we ſhall be a great offence vnto them. Laſtly, that men, that ſpeake ill of vs, might be *aſhamed*.

Reaſon. 3.

2 Pet. 2. 12. & 3. 1. 2.

Reaſon. 4.

1. Pet. 3. 16.

After the Apoſtle exhorteth to another matter, that we *redeeme* the time: the word ſignifieth an *oportunity* of time, and *fitneſſe*. Which waryneſſe the Apoſtle draweth from the practiſe of marchants, that hauing had any great loſſe, they will watch all markets, and oportunities to recouer that loſſe, which they haue had, and to make vp the breach, they haue made in their ſubſtãce, ſo are we to watch to recouer, that we haue loſt, by taking all good oportunity.

Verſe. 5.

A ſimile.

And we are to do as the wayfaring man, that hauing ſlept to long, or been to long at dinner, will make the more haſt after. So ought we to conſider how in

Note.

A ſimile.

our

our life time we haue ſpent the time lent vs by God, and wherein we haue been behind hand in the ſeruice of God. That whereas if our life were a 1000. yeares, (as none neuer came vnto, which yet is but a moment to the life to come) it were too little to ſpend in the ſeruice of God. And therefore if any of it hath not been ſo ſpent, we are to be carefull to indeuour our ſelues according as the Apoſtle *Peter* exhorts vs, that, if we haue ſpent the time in drunkeneſſe gluttony, luſts, wantonneſſe, we ſhould now leaue.

Redeeming the time: ſignifying that if poſſible we can, we are to buy it out, and to buy it out euen with *much money*, nay with our *life* it ſelfe, if need be.

And therefore it ſheweth the notable corruption of vs, that the time, which we ought to redeeme and buy out by much coſt, we are ſo careleſſe of it, that we ſpend it in our worldly gaynes and pleaſures. And therefore we ſee how men ſpend and paſſe the time in cards and dice, and other vanities. We ſee our Sauiour Chriſt *Luke* 14. being on the Saboth called to a feaſt, ſee how he redeemeth the time. Firſt ſeing them ſtriue for high places, he there taketh occaſion to tell them a notable doctrine, not to exalt themſelues: and againe he counſels them to bid the poore. Luk. 14. 7. 10. 13.

And further, vpon the ſpeach of a man, which ſaid, *Bleſſed is he, that eateth bread in the kingdome of God*, he propounded a parable to inſtruct them therein. Luk. 14. 15. Math. 22. 2.

Another notable example of our Sauiour Chriſt, that redeemed the time, he we ſee in his taking occaſion with the poore woman, which was an harlot, to call her, *Ioh.* 4. And after, with the diſciples, one ſeeing the harueſt taketh occaſion to giue

a notable ſpeech to his Diſciples, to pray vnto the
Math. 9. 37. Lord to ſend forth reapers into his ſpirituall harueſt:
Luke 10. 2. which teacheth vs to redeeme, and take all good occaſions of ſpeaking and doing good things; contrary to the wretched practiſe of filthy perſons, that take all occaſions of filthy ſpeeches and deeds, as of *Herodias* againſt *Iohn Baptiſt*, *Marke* 6. 23. 24.

Verſe 6. After hee commeth to a notable doctrine about the tongue, that in regard of their godly conuerſation to the Infidels they ſhould haue eſpeciall regard to vſe their tongues wel. For it is as a *rudder* of a ſhip, or *fire*, that being well vſed is profitable, if otherwiſe dangerous: And hee will haue them to order their tongues wiſely, that their ſpeech be *ſeaſoned*, *viz.* that they know when to *ſpeake*, when to bee *ſilent*: And in ſpeaking that they know how to ſpeake according to the perſons preſent, ſo to direct the ſpeach according as is moſt fit for euery ones condition & eſtate. Which as it is requiſite in the Miniſter, ſo in all men:
1. Tim. 5. 1. 2. Therefore the Apoſtle wils *Tymothie* to admoniſh an
Prou. 26. 4. old man, as it becommeth a father, and the yong men as brethren: And *Salomon* ſaith, *Anſwere not a foole according to his folly*, *viz.* in words and babbling: for that will breed further brabling without end. And yet anſwere him in his folly, to ſtoppe his mouth, meaning, according as is moſt fit for to be anſwered
Prou. 26. 5. vnto him, *leaſt he be wiſe in his owne conceite.*

Verſe 7. & 8. In this Text the Apoſtle ſendeth theſe meſſengers to vnderſtand the eſtate of the Church, and to ſignifie their eſtate: and further for mutuall comfort, and to ſtrengthen the Church: he therefore ſendeth theſe worthy men, *Tychicus* and *Oneſimus*.

Doctrine. Heere we learne that it is a neceſſary duty for the Miniſter to know the eſtate of his Flock, and for the

Flocke

Flocke to know the eſtate of the Miniſter: For the Miniſter, it is neceſſary that he know. For as a good Shepeheard will know the eſtate of his Flocke, ſo ought the Miniſter of his ſpirituall charge, that hee may accordingly lay forth vnto them his admonitions, exhortations, and may commend them in their wants vnto God. Prou. 27. 27. A ſimile.

The people are to vnderſtand the ſtate of the Miniſter: not to the end to pry out his faultes to haue matter to accuſe him, as the cuſtome is now: but to the end they admoniſh him, if hee bee faulty, as after ſhall appeare in the end of this Epiſtle. *Note.*

Secondly, that if there be any ſuch want, they may the more commend their Miniſter vnto God, to haue ſupply for their inſtruction.

So is the Miniſter alſo to do for the people, And ſo is the duty of euery Chriſtian to enquire of the ſtate of the Churches, and of the Miniſters in all places, to the end that for the good wee may bee thankfull vnto God, for any euill we may be earneſt vnto God in prayer.

Men for the end their Marchandize may proſper, will bee inquiſitiue of the ſtate of the place, and of the traffique: Much more ought wee to bee of the Churches of God. And therefore wee ſee an example in *Nehemiah* that when Embaſſadours came vnto the King out of his Country, hee was inquiſitiue of their eſtate, and went vnto the Lord in prayer, in regard of their great afflictions: So ought we to do. A compariſon. Nehe. 2. 5. 6.

Here alſo we ſee the great loue of the Apoſtle that parteth with *Oneſimus*, which (as is in the Epiſtle to *Philemon*) had bene vnthrifty, but was now very profitable vnto the Apoſtle: and therefore writeth to *Philemon*, that if hee would receiue him, hee ſhould, *Verſe 9.* Philem. 11.

yet

yet hee was very profitable vnto him. And notwithstanding he sendeth him to the *Colossians*, and spareth him from himselfe, which was much more to spare *Tychicus*, which was a Minister.

Doctrine. Whereby Ministers are taught to depart from their owne profit for the good of the Church.

Verse 10. After the Apostle sendeth salutations of diuers, but of three especially, *Aristarchus*, *Marke*, and *Iesus*, to testifie their loue to the *Colossians*.

Doctrine. *Doct.* The duty of Ministers is not to disgrace one another, but to *commend* and *praise* the good things in their fellow Ministers to the Church, that they may nourish and increase the good opinion, which the Church hath of them, to the furthering of their Ministeries.

These three hee especially commendeth to bee chiefly accounted of by them, in regard of the things common to them all, as namely they were of the circumcision, being of the Iewes, and yet continued constant vnto the truth. Then that they were fellow-labourers with him in the Ministery, and that they were very comfortable vnto him, abiding and staying with in his persecution.

Particularly hee commendeth *Aristarchus* vnto them, for that he was his fellow-prisoner, susteyning the same bonds with him; *Iesus* hee commendeth to be such a one, as that by his godly conuersation had gotten this good report, amongst the children of God, that he was surnamed *Iust*.

And *Marke* he commends, for that hee was the sisters sonne of *Barnabas*, a worthy man, and an Apostle, and therefore worthy to be acounted of by thē: and well entertained if hee should come vnto them: *Note.* Where we may see what was the cause of the falling

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out of *Paul* and *Barnabas* was, why *Barnabas* tooke *Marke* part, when as *Marke* hauing fainted by the way, by reaſon of the hot perſecution, *Paul* refuſed to take him with him, whereas *Barnabas* was earneſt to haue *Marke*: But it ſeemeth that in the controuerſy *Barnabas* was in fault, in that the Church, ioyned with *Paul* againſt *Barnabas*, who as it is likely was too much carried away with affection. Act. 15. 39. 40.

How-be-it wee ſee heere that *Marke* hauing (as wee may well gather) confeſſed his fault, and profeſſed his repentance, and reconciled himſelfe to the Apoſtle, *Paul*, was receiued againe of him. *Note.*

Where wee ſee the tender loue of the Apoſtle who vpon teſtimony of his repentance receiueth him and loueth him againe, after that he had begun to ſlip & ſtart aſide.

The end of the 30. Sermon.

The

The 31. Sermon.

COLOS. 4. V. 12 to the end.

12 *Ephaphras the ſeruant of Chriſt, which is one of you, ſaluteth you, and alwaies ſtriueth for you in prayers, that ye may ſtand perfect and full in all the will of God.*

13 *For I beare him record that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.*

14 *Luke the beloued Phyſician greeteth you, and Demas.*

15 *Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his houſe.*

16 *And when this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that yee likewiſe reade the Epiſtle written from Laodicea.*

17 *And ſay to Archippus, Take heed to the miniſtery, that thou haſt receiued in the Lord, that thou fulfillit.*

18 *The ſalutation by the hand of me Paule. Remembre my bands. Grace be with you, Amen.*

WE haue entred vpon the ſalutations ſent from *Paule*, and from thoſe, that were at *Rome* with him, to the *Coloſſians*. And the Apoſtle doth here proceed in that matter, as if he ſhould ſay after this ſort.

V. 12. The Metaphraſe.

Ephaphras ſaluteth you, betweene whom and you there is a ſpeciall bond, by reaſon whereof euen now

abſent

abſent from you, yet hee is one of you: and being as you know a worthy ſeruant of Chriſt in the Miniſtery of the Goſpell, whereby his prayes are more effectuall, hee prayeth continually with great ſtrife and earneſtneſſe for you; that hauing entred into the holy profeſſion of the Goſpell, you may ſtand and abide in it, with daily encreaſe both in the knowledge and obedience of the whole will of God, vntill ſuch time as by death you ſhall be complet and perfect men in Chriſt. 12.

For howſoeuer, I am not priuy to his priuate praiers, yet I dare be hold ſo to write, becauſe my ſelfe am witneſſe how (notwithſtanding his abſence) hee burneth in much loue towards you, and towards the brethren in Laodicea and Hierapolis; the rather for your ſakes which may either bee furthered by their good, or hindered by their ill eſtate. 13.

Luke the Phyſitian, one worthy to be beloued, ſaluteth you, and ſo doth *Demas*. 14.

Salute the brethren in Laodicea from me, eſpecially *Nimphas* and his family; which for their piety and good order in it, I may not vnfitly terme a little Church. 15.

And when you haue read this Epiſtle in the Church, to teſtifie your communion as in all other good things, ſo eſpecially in this ſacred treaſure of the word of Chriſt, procure it to be read in the Church of Laodicea; as of the other ſide, that you alſo read the Epiſtle which was written from Laodicea. 16.

Tell alſo *Archippus* your Paſtor and ordinary Miniſter, from me, that he looke more diligently to his charge of miniſtery, which he hath receiued of the Lord: that he do it not by halues, but that he performe it in euery reſpect, both of cheerefull teaching, 17.

and of good example of life vnto the flocke.

18 Finally, I haue sent you also my salutations, not by the hand of my Scribe, (as the other salutations,) but by mine owne hand: whereunto (for a close of my letters) I adde my request vnto you, that you would in your prayers, remember my bonds, for the obtayning of whatsoeuer my captiue estate doth require.

And further, my humble prayer is for the grace of God, to bee with you: and so I am assured that it will be.

Here in we are to consider of the salutations, and secondly of certaine commandements giuen.

For the *salutations*; they are those, which he sendeth from them, that are with him, and such salutations, as he sendeth by them vnto the Church of *Laodicea*.

Verse. 11. There remayneth the verse *before* to be spoken off. For hauing spoken of *Aristarchus*, *Marke* &c. he giueth euery one their *seuerall* commendation. And towching *Iesus*, he giueth him this commendation, that he was a *Iust* man, that by his vpright dealing, and cariage towards all men he had gotten this name to be called *Iust*. As we vsually call him, that walketh honestly, *Le bonne homme*, *A good man*. An example hereof we haue in acts the. 1. of *Barsabas*, one of them, which stood in election for the place of *Iudas*. This *Barsabas* had gotten this name to be called *Iust*, and had it giuen him by the Church. For as is in the 4. of the Acts, the Church being in great affliction, he sold that, which he had, and distributed it amongst the Church, whereupon they giue him that name *Barnabas*, the *sonne of consolation*, because of the comfort, he was to many in the Church. This sheweth

Act. 1. 23.

Act. 4. 36. 47.

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the miserable times now a daies, wherein few *Iust* men are found, and therefore we had need to haue a greater light, then of the *noonday*, to finde such an one, or one that dealeth so *iustly*, that one may bargaine with him in the *darke*, whereas we ought to be more iust, hauing so plentifull meanes of knowledge of the Gospell. And what a shame is it that so few there are, which can haue the name of *Barnabas*, the sonne of *Comfort*? *Note.*

Againe in the name of this man, called *Iesus*, we see a notable abuse of the Papists of this name *Iesus*, that whensoeuer it was named would make *courtesey* in token of reuerence. Whereupon ariseth many absurdities. For first they make an *inequality* in the *Trinity*, not giuing that reuerence to the names of the other persons. *Note.*

Againe, what a shame is it for them, that if it be such a necessarie duty, why vse they not that reuerence to the name of *Christ* in the markets, and in the houses?

Further such was their ignorance, that if this name of this man *Iesus* which is the same in Greeke, that *Iehosuah* in hebrue, they would, when they hard it, doe worship to it, which were an horrible idolatry, to giue the worship to the name of a man, which though a good man, yet a sinner.

Then he commends them altogether. That they were *Iewes*, giuing great honour vnto them thereby. By which we see it is an honour to be a *Iewe*: which condemneth the wretched practise amongst vs, that hate the *Iewes*: and when any disgrace is giuen to any most vile, we will say, hate him as a *Iew*. And yet we see our Sauiour *Christ* saith, *saluation is from the Iewes*. And from whence were all the Apostles but of *Doctrine.* Iohn. 4. 22.

the *Iewes*? yea the chiefe Apostle of the Gentils, the Apostle *Paule* himselfe: yea our Sauiour Christ himselfe was of the *Iewes*, and therefore why should we so hate them. And consider that before they were reiected, and before the Gentils were called, how oft haue we in the Prophets, that they prayed for vs before we were called? And in the last of the *Canticles*, *we haue a little sister*: and therefore a shame for vs so to hate, and contemne them.

Cant. 8. 8.

And further consider that they haue a promise Rom. 11. that they shall be gathered to the Church, which no other nation haue, therefore ought to be loued, and prayed for of vs.

He further commendeth these, that they onely of the circumcision there at *Rome* were *helpers vnto the kingdome of God*, which was a notable commendation vnto *them*, for that God vouchsaued them, which were men, to be *helpers* to his kingdome. As it is a great honour for a subiect to be counted a *defendour* of the Prince, as the Princes *Champion*.

Verse, 11.

A simile.

And here we learne in that our Apostle commended them being so few, and that because they were so few that helped him: therefore we are to learne that, if any of the *Iewes* be called to the Gospell (as some are now) they are so much the more to be esteemed, and commended, though but few. Then he shewed wherein they were helpers to the kingdome of God, *viz.* in that they were comforters to him, which was a chiefe Apostle: which was a notable commendation vnto them, to be helpers vnto him, that had a great sway of doing good in the Church. But a greater commendation to helpe one in such a great place, then. 1000. beside. As he, that defendeth the King, doth more, then to defend

A simile.

many

many others. And therefore when *Dauid* would haue gone with his army deuided into 34. bands against *Absolon*, they would not let him, alleadging to him that he was worth ten thousand of them. 2. Sam. 18. 2. 3.

Then he proceeds to set downe *Ephaphras* his commendations vnto them. And he sendeth his commendation, describing him to be of them, one that had planted the Gospell with them, and with the *Laodiceans* which was a minister, not as now they are, but an *Euangelist*. *Verse.* 12.

And he saith that *Ephaphras* prayeth for them, commending his praier in that he was the *seruant* of God, to wit, a prophet and *minister*, and therefore his prayer more excellent and effectuall then of a priuate man. As the Lord saith to *Abimeleth*, which would haue defiled *Abrahams* wife, the Lord forbids him, laying a curse vpon his house, but bids him restore her, and he shall pray for him: for he was a *Prophet*. *Note.* Gen. 20. 7.

And the matter of his prayer he setteth downe to be. 1. that they may *continue* vnto the end without any slacking or starting backe. 2. that they may be increased in grace, vntill they should be *accomplished* in the end, which should not be perfected before they were dissolued.

And further he doth testifie his *zeale* and care towards them, and mindfulnesse of them, which himselfe was an ey-witnesse of, though not of his priuate praier. After he sendeth salutations of *Luke*, *viz.* the *Phisitian* (not the Euangelist, for then he would haue giuen him that title) and he sheweth that this man is to be loued, because of the good to the Church in his skil of Phisicke. *Verse.* 13. *Verse.* 14.

Demas his salutation he setteth downe, but giueth

him no commendation: becauſe that (as it ſeemeth) he began now to ſlide away, which after he did ſhamefully. Then after this he deſireth them to remember his ſalutations to the Church of *Laodicea*. Where we learne, as in all the other ſalutations, ſo in this, that it is a neceſſary duty to ſend ſalutations to our friends, eſpecially to thoſe of the Church, which profeſſe the truth.

Verſe. 15. And amongſt this Church, he commends himſelfe to one *Nymphas*, and to his houſe, which by reaſon of the good order & gouernement in his whole houſe, might be called a *little Church*. For in his houſe there was obedience of wife, children, ſeruants &c. Where he ſheweth what a notable mercy of God it is when a family is well ordered and gouerned, that all the family ioyne together in their duties to God, and one to an other: and therefore this commendation by this Epiſtle of this man remayneth to the end of the world. And therefore ſheweth what an excellent commendation it is that the houſehold ioyne togegether in ſinging vnto God & in other religious duties. And therefore ſheweth our great infidelity, that are ſo careleſſe of this duty, looking not for the bleſſing of God, which he hath promiſed. But if for one perſõ, as for one *Ioſeph* in *Putiphars* houſe, the whole houſe was bleſſed, for one *Iacob Labans* bleſſed, and for ten good men *Sodom* had been ſpared, then when husband, wife, children, and all are religious, when thoſe, that command, command a right, and thoſe that obey, do it as they ought, obſeruing their duties in their place, and order, there muſt needs be a great bleſſing of God vpon that whole family, and vpon euery one in the ſame.

Note. *Verſe.* 15.

Note.

Note. Gen. 18. 32.

Verſe. 16. After he willeth that this Epiſtle be read vnto the

Church

Church of *Laodicea*, as that which not onely belonged to them, but vnto the whole Church of God, being the word of God; for the word of God (as one ſaith) is *the Epiſtle of God to his creature.* Which teacheth vs that this belongs not onely vnto them, to whom it was ſent, but alſo vnto vs. And in that he commandeth it to be read, we haue therein (if there were no other place) a manifeſt and plaine *confirmation* of the *publike reading* of the word in the *Church.* *Note.* *Note.*

Then he willeth them to warne *Archippus* (which was their miniſter) to fulfill the miniſtery, which he had receiued of the Lord. Where he ſeemeth to reprehend him of ſome ſlackeneſſe, and negligence in executing the duty of the miniſtery, where we learne that it is the duty of the miniſter to be carefull and diligent in the miniſtery, which the Lord hath called him vnto, and that he fulfil the worke committed vnto him, and therefore muſt labour to increaſe in knowledge, vſing the meanes, that he may be more and more able to be of vſe vnto the Church of God: for as the Prophet *Ieremy* ſaith, *curſed are all they, that doe the worke of the Lord negligently*: Which howſoeuer there it is ſpoken of the magiſtrate, yet it belongeth as much alſo vnto the *Miniſter.* *Verſe.* 17. Ier. 48. 10.

Then doing his owne ſalutations, vnto them. He deſireth them to be *mindfull* of him in his *bonds* and perſecution, which afterward he ſuffred doth in. Which we haue heard of before which teacheth vs as to be mindfull of all, that are in bonds for the truth ſake; ſo eſpecially of the *Miniſters.* *Verſe.* 18.

Laſtly he commendeth them vnto the *grace of God*, deſiring the gracious fauour and bleſſing of God vpon them.

And ſaith *Amen*, aſſuring himſelfe of the grace and

fauour

of God towards them, that God would heare
yer for them, and ſhew his fauour towards
m. And thus much of this Epiſtle, wherein
e haue heard the preface and the Epiſtle
it ſelfe, in which the Apoſtle perſwads
them vnto a *conſtant* embracing of the
pure doctrine of Chriſt *Ieſus*,
without the mixture of
mans inuentions.

(***)

FINIS.

Trini-vni Deo Gloria.

A COMMENTARY VPON THE EPISTLE of Saint *Paule* written to the COLOSSIANS.

PREACHED

By *Thomas Cartwright*, and now *Publiſhed for the further vſe of* the Church of God.

COLOSSIANS. 3. 16.

Let the Word of CHRIST *dwell in you richly in all wiſedome.*

LONDON

Printed by *Nicholas Okes*, and are to be ſold by *George Norton*, dwelling neere Temple-barre.

1612.

A DILVCIDATION, OR EXPOSITION OF THE EPISTLE of S. *Paule* the Apostle to the *Colossians*, deliuered in sundrie Sermons.

The first Sermon.

COLOS. CHAP. I. VER. I.

Paul *an Apostle of Iesus Christ, by the will of God, and* Timotheus *our brother.*

IT will make much for the vnderstanding of the place in hand and of this Epistle, to know the occasion of the Apostles writing; for thereby we shall more easily come to the vnderstanding of the things deliuered by the Apostle. The occasion is drawne from the text it selfe: for whosoeuer will know the drift of the Scripture, must take it from the place of Scripture it selfe, being sometimes set in the beginning, as in the booke of the Prouerbes: sometimes in the later end, as in the generall Epistle of *Peter*: Sometimes in the middest, as 1. *Tim.* in one verse the drift is deliuered. Some-

times of the whole body of the Scripture, that is handled, whether Pſalme, Prophecy, Epiſtle, &c.

The point in hand is ſet forth in the 6. 7. 8. verſes. In the 8. verſe the occaſion, which was this, that whereas the *Coloſſians* had receaued the Goſpell well and ſoundly preached vnto them, firſt they ſuffered themſelues to go aſide and to follow vaine conceits, or reaſons drawne from Philoſophie; in the ſixth and ſeuenth the ſecond cauſe is ſhewed: which is, that they ſuffered themſelues to be lead away to follow the ceremonies of the Law; which before had been the ordinances of God, but being ceaſed are become the traditions of men, as the Apoſtle calleth them.

For the better vnderſtanding of this Epiſtle, we are to know the conueyance of the matter of it. And as in all *Paules* Epiſtles he vſeth to ſet downe firſt the principall grounds of religion: Secondly, the exhortations. And as he vſeth in other, ſo doth he in this Epiſtle. It therefore containeth two poynces: firſt, the deliuery of the body and of the ſubſtantiall poynces in religion of our Sauiour.

The ſecond parte (beginning at the 3. chapter) is a declaration of the godly converſation, wherein all true profeſſors of the Goſpell, which profeſſe CHRIST, muſt liue.

The firſt and ſecond Chapters are of doctrine, the other of manners. In the firſt is deliuered the truth, and ſincere and plaine doctrine (in briefe) of the Goſpell ſet forth. In the ſecond are roote out and throwne downe all thoſe wretched opinions, which were by the falſe Apoſtles ſowne in the hearts of the *Coloſſians*.

That, which he ſpeaketh of manners, beginneth

at the third Chapter, where first the Apostle exhorteth generally to all good, holy & righteous workes. Secondly from the generall, he falleth to the particular declaration of those duties, he would haue them practize. As of masters to seruants, parents to children, and children to parents, of husbands to wiues, and wiues to husbands &c. And then returneth againe to generall exhortations; and this is, as it were, the generall conueyance of the matter of the Epistle.

In this text to the 14. verse he doth labour to draw the *Colossians* to the knowledge of his loue to them: which he doth first by his preface, which is vsuall in all his Epistle, in his salutations, wherein he wisheth good things vnto them from God. The 2. thing to perswade them of his loue is a testification that he did pray for them in both kindes; both by praysing and thanking God for thinges they had receaued, and by petition, where he prayed to God, and desired the increase of the graces of God in them. And hereby he insinuateth himselfe and stampeth, as it were, in their mindes his loue and affection to them, to the end his doctrine might be the better receaued by them.

1 As if he should say, I *Paule* vnderstanding that there are some, that go about to spoyle you, and to make a prey of you, partly by shew of wisdome and Philosophy, and partely by the beggerly elements or ceremonies of the Iewes, thought it needfull to write vnto you, that according as you haue receaued IESVS CHRIST at the first, euen so that you would both abide and proceed further in him, that you may be rooted and further built in the faith.

And that I write vnto you, know, that I doe it with

warrant for I am an Apostle of IESVS CHRIST not tyed to one particular congregation, or to one prouince, yea or to one kingdome, but am an Embassador, and haue commission vnto all the world. Neither doe I come to this charge of mine, one will, or by the will of any other man, but by the will of God, and the same his reuealed will. And albeit my authoritie herin be sufficient to conuince all men of the truth I write of: yet for further and stronger perswasion thereof I haue ioyned *Timothy*, my beloued brother, to beare record with me, that in the mouth of two witnesses the truth may be more surely established? And considering that the blessing of all labours dependeth vpon the Lord, our beginning is with hartie prayer vnto God, for the grace and fauour of God to be freely giuen, together with all the blessings both of this life, & of the life to come, from God the father, & from our Lord IESVS CHRIST to you *Colossians*: yet not all that dwell in that Cittie, but vnto those alone, which by faith are Saintes, and brethren, not in the flesh, but in IESVS CHRIST.

3. And that you may haue further testimony of our loue towards you, know that we doe continually both pray and giue thanks for you vnto God, whom to seperate from all false Gods, I doe call the father of our Lord IESVS CHRIST.

4. For the report of your profession of godlinesse in CHRIST IESVS, and of your loue towards all Saintes is come vnto vs.

5. Which both, profession and loue, we know to be sincere, in that they are vphoulden in you through the hope and expectation of a treasure layd vp, not vpon earth, but in heauen: which hope you haue conceyued, not of your owne phantasy, nor of the

word

word of any man, but by the word of truth, that is to say the Gospell.

And if you aske which is that truth, or Gospell, verily noe other, then that which is preached among you now, which is not amongst you alone, but is preached in all the world, a certaine note of the truth thereof, there having beene neuer, nor neuer shall be, any doctrine, which hath leauened so great a lumpe of dough as is the world, but onely the doctrine of the Gospell. And for further assurance that it is the onely truth of God, I offer this to your consideration, that as in other places of the world, so amongst you it hath brought forth fruite euen sithence the first time you haue truly and sincerely acknowledged this grace of God. Where if you will say, we know not what doctrine is preached in all the world, nor what fruite it hath brought forth, although it be no other thing, then the common and constant report that many may bring vnto you: yet to come nearer you, and rid you of all doubt which is the true Gospell of CHRIST, it is euen the very same that you haue learned of *Epaphras*, whom if you loue me, you must loue him, as being my beloued fellow-seruant in Christ; yea if you loue your selues, you must respect him, as being a faithful minister of CHRIST for you.

Who made manifest vnto vs your true loue, not only naturall, but that especially which is spirituall, whereof the Spirit is the Author.

And as we giue thanks for your good: so, and euen for the same cause you haue well begun, both because you should not goe backe againe, and for that you haue not yet attained to perfection: euen from the first day we heard of you we neuer giue

ouer praying for you, making this ſute that yee may be filled with the acknowledgement of his will, and all wiſedom and vnderſtanding, whereof the holy Spirit is the Author.

10 Not that you ſhould content your ſelues with a bare knowledge and contemplation of heauenly thinges, but that yee may walke worthy of thoſe, whom the Lord hath called to ſuch honour, to a full and whole pleaſing of him, both by bringing forth fruite in euery good worke, and by being increaſed in the knowledge of God.

11 Wherein becauſe there are many difficulties & hinderances layd in your way, our ſute alſo is, that you may be ſtrenghtned with all manner of ſtrength, according to that glorious power, which being in God he is able to furniſh you of; that euen with ioy you may be able to beare all troubles, how grieuous, and how continuall ſoeuer they be.

The ſum is, a declaration that the Apoſtle maketh of the ſingular affection and loue that he hath to the *Coloſſians*, which is firſt conſidered in the ſalutation, as it were the indorſement of the letter.

Secondly in the profeſſion which he maketh of his, and *Timotheis*, thank-giuing, & prayer for them to the Lord.

from the 9. verſe vntill the 12. is contained.

- *Cauſe of the prayer for the Coloſſians*
- *Prayer it ſelfe wherein is contayned*
  - *A requeſt for perfect*
    - *Knowledge.*
    - *Obedience.*

First the Apoſtle ſets forth himſelfe by his name *Paul*. He had two names giuen him, one at his Circumciſion viz. *Saul*, his father being a Gentile, hee had another name vid. *Paul*, in regard that they would keepe a note of his priuiledge in *Rome*.

The reaſon why hee would rather keepe the prophane, then the old name *Saul*, taken from Gods people, ſignifying *one begged of God*, is this, that becauſe that holy name was not ſo pleaſant to the Gentiles, of whom eſpecially he was Miniſter, he is content to take the worſe name, which hee tooke not ſo much pleaſure in.

Whereby we learne that in matter of name we do not alwaies pleaſe our ſelues ſo much, as others, viz. the Church, it being a matter of indifferency.

Doctrine 1. Heatheniſh names may be vſed of Chriſtians, ſo there bee no hinderance of the Churches edification.

Secondly, for the Apoſtles calling. If one had aſked him, what calling haue you to deale with vs? hee anſweres, that he was an Apoſtle, who had a generall charge ouer the whole world. Indeed there is great difference betweene the Miniſters now, which may not roue about, but haue their charge, and place limited them, as if they had but one plough-land to till: Whereas the Apoſtles Miniſtery was generall, they had the field of the whole world to Till by their meſſage, and by their miracles, for the publication & confirmation of the word. As in time of warres it is neceſſary that there ſhould be a Generall and Lord Marſhall, but when that warres are ceaſed and there is peace there needeth onely to bee a Garriſon and Captaine made for them. So when as the great conqueſt of the Goſpell was to be made ouer the world, it was neceſſary there ſhould bee Apoſtles as Generals, afterward it was ſufficient to haue the Paſtors, Doctors, and Elders, as a Garriſon in the Church of

God

God to keepe and gouerne it. Therefore wee see after *Iames* was killed none was elected into his roome, as at the first in steed of *Iudas*. So likewise we see in the building of the house, the chiefe Maister-builder is onely for the plat-forme, the other builders afterward are sufficient. Indeed the fruite of the Apostles Ministery remaineth still vnto the Church.

Doct. 2. If wee will doe any good in the Church or Common-wealth, wee must not so much as attempt it without lawfull calling, and warrant thereunto, no not so much as in an household.

It followeth how the Apostle proues himselfe to bee a true Apostle, and not a false, as there were many then, which vnder the name of Apostles did sow the tares of errour and sedition.

By the will of God) viz. not by the secret will, by the which are wicked and vnlawfull Apostles, Magistrates, and Ministers; but he was by the reuealed will of God, it being manifested vnto him, in the way, as he was going to *Damascus*, and also reuealed to the Disciples [illegible]

Act. 9.

Doct. 3. Learning, pietie, and a lawfull ordination make a cõpleat Minister, one pleasing vnto God. 2. Tim. 3. 1. 3.

Here likewise are we to examine whether wee bee the Ministers of God indeed, and that we are to doe by the reuealed will of God, wherein the Lord doth note forth who are those that are called to the Ministery by him, viz. such as are indued with the gifts; and *other as he requireth*. Saint *Paul* to *Timothy* describes a Minister, first, by his learning, *able to teach*, and confute: Secondly, by his good manners, as a necessary thing in all Christians, yet more especially in a Minister; and therefore he maketh mention of those speciall things, which are necessary for all Christians, so principally are required in the Ministers, which are to bee *lights*, and good *examples* to their flockes.

Math. 5. 14. Tit. 2. 7.

In

In that the Apoſtle ioyneth *Timothy* with him, we obſerue. Firſt, his humility, that would ioine his ſcholler with himſelfe in the honour, which had no part of the labour, which hee had taken in admoniſhing and inſtructing the *Coloſſians*. This hee doth to the end the truth might be further credited. *Pauls* humility.

He teacheth that though others bee farre vnderneath vs, as *Timothy* was to *Paul*: yet for the furtherance of the truth, wee are not to thinke much to ioyne them as equall with vs. *Doct.* 4.

Secondly, we obſerue his wiſedome herein, that howſoeuer his teſtimony had bene ſufficient againſt all the world, yet becauſe two witneſſes were of more force and aſſurance, he taketh vnto him *Timothy*. And therefore it was that CHRIST ſent the Diſciples two by two, one to ſpeake and another to beare record. So when *Paul* and *Barnabas* went together, *Paul* ſpake, and therefore they called him *Mercury*. *Pauls* diſcretion. Luke 10.1. Acts 14.12.

The end of the firſt Sermon.

The second Sermon.

Coloss. Chap. 1. Ver. 2. ad 6.

2 *To them which are at* Coloſſe, *Saints and faithfull brethren in* Christ: *Grace bee with you, and peace from God our Father, and from the Lord* Ieſus Chriſt.

3 *Wee giue thankes to God euen the Father of our Lord* Iesvs Christ, *alwaies praying for you:*

4 *Sinсewee heard of your faith in* Christ Iesvs, *and of your loue towards all Saints.*

5 *For the hope ſake which is laid vp for you in heauen, whereof ye haue haue heard before by the word of truth, which is the Goſpell.*

BEFORE the Apoſtle commeth to the ſubſtance and point of the Epiſtle, he doth wiſely (according to his manner) draw attention to that he ſpeaketh of. And therfore there, is as it were, a Preface of the Epiſtle vnto the 14. verſe: For as in a houſe, which is ſtately built there is a Porch to enter in by, ſo the Apoſtle, in this ſtately building of his, hath firſt a Preface ſet before to draw attention: which he doth firſt from the authority of the Epiſtle, which we haue heard drawne from his owne perſon: Secondly, in the perſon of *Timothy*.

Next from the teſtification of the loue, hee did beare vnto them, from this verſe to the end of the Preface, which he laboureth in, as a Miniſter ought, to teſtifie his affection towards them, whereby the word might bee more louingly receiued and accepted, willingly and carefully practiſed: Which ſhould be a duty of all Miniſters, that the people may be perſwaded of the Miniſters loue towardes them, and then they will bee more eaſily perſwaded by the doctrine he teacheth: and in this the Apoſtle laboureth in all his Epiſtles. And by how much the more hee is to deale ſharpely with them, by ſo much the more he laboureth in this point to let them know that it is done in loue. That the people may thinke they muſt be very reaſonable perſons, if when they know whatſoeuer the Miniſter ſpeaketh, yea euen that the ſharpe reproues of their Miniſter are done in loue for their good, yet they do not accept it. And therefore in the *Prouerb.* it is ſaid, that *the woundes of a friend are better thē the kiſſes of an enemy*: And he were barbarous, or rather a mad-man, that for ſome grieuous diſeaſe, being prickt by the skilfull Chirurgion, if he will flee vpon him and be reuenged of him: ſo when the Miniſters lanch the ſoares of their ſoules, in the Miniſtery of the word, what a barbarous rudeneſſe is it to fal out with the Miniſter for it? &c.

Doct. 1.

Prouerb. 27.

A fit ſimilitude.

His loue he teſtifieth, 1. by a louing ſalutation, & then by teſtifying that hee daily prayed for them, both thanking God, and deſiring all good things for them, and he proueth his prayer in a forme of thankſgiuing & petition for them which he ſetteth downe.

Of the perſons ſaluting we haue heard; the parties ſaluted are the *Coloſſians*, deſcribed by two titles, firſt title *Saints*, ſecondly, *Faithfull brethren.*

For the firſt, they are called *Saints* for two cauſes, one without themſelues in Christ, the other wrought within them by the ſpirit of Christ, by the ſpirit of ſanctification. All that haue the feare of God are Saintes, becauſe they haue the righteouſnes of Christ, which is in heauen, without them: his ſufferings are accounted theirs, his fulfilling of the law is theirs, which is a greater righteouſneſſe, then the Angels haue, being the righteouſneſſe of God, as the Apoſtle ſaith. Againe they are righteous, in that being iuſtifyed, they are alſo ſanctified, and haue a beginning, and a care, and indeauour to walke holily, vprightly and ſincerely, for in ſome meaſure there is knowledge, eſpecially, in ſome meaſure, there is in them a ſanctified vnderſtanding memory, will and affection, and an indeauour to do the will of God.

Doct. 2.

Rom. 6. 7. 8.

This ſerueth to cõfute the Man of *Romes* blaſphemy, which wil haue none to be Saints but thoſe that he canonizeth. Againe, this ſerueth to reproue vs, which are ſo far frõ this, that we will not abide to make profeſſion of holineſſe. For if it bee told many of their wretchednes, they wil ſay *they are no Saints*, & ſo they may ſay indeed, their liues teſtifie it. He that hath not the ſpirit of Christ is none of Christs.

Vſe 1.

Vſe 2.

Rom. 6.

Thirdly, this ought to ſerue as a bridle to withdraw vs from ſinne and vnholineſſe, that when any filthineſſe commeth into our hearts, to wrong our profeſſion, &c. we ſhould examine our ſelues, doth this become me, which profeſſe holineſſe?

Vſe 3.

Example we haue in *Nehemiah* that hauing authority from the King to build the Temple, when a falſe Prophet named *Shemaiah*, whom hee tooke to haue bene a true Prophet, had bid him hide himſelfe in the houſe of God becauſe that night he ſhould be laid in

Nehem. 6. 10.

waite

waite for and ſlaine. He conſidering that hee was the Prince of the people, ſaith: ſhal I do thus? Is it not a ſhame for me? &c. Where the conſideration of his authority did withdraw him from this ſhamefull and cowardly thing. And ought not much more the conſideration of our high eſtate in CHRIST, that are Chriſtians, with-draw vs from ſinne? Ought not wee much more to be aſhamed of it, which is ſo ſhameful and abhominable a thing? Are not wee Kings (as it is ſaid) & Prieſts in Chriſt, & ſhall not wee hereby be with-drawne from ſinne, then which nothing is more baſe? If a Noble-mans ſonne giue himſelfe to baſe things vnfit for his eſtate, wee will rebuke him for it, as from a thing vnfit him, and will ſay to him, doth this become a Gentleman? &c. And ſeeing we can rebuke him, why can we not much more rebuke our ſelues of our ſinnes, which are farre more deteſtable and vnſeemely for the children of God? Rom. 1. 6.

Faithfull, 1 religious, which haue receiued the truth of God, and ſubmit their ſoules vnto it: & this the Apoſtle exhorteth *Timothy* vnto. So that in that he ſaith ſome had made ſhipwrack of faith, it is not ment of iuſtifying faith, but of religiō in a good cōſcience: for religion cannot abide to ly in a filthy conſcience. Title 2. 1. Tim. 6. 11. 2. Tim. 1. 19.

Theſe two go together: for whoſoeuer is a Saint, is truely religious, working holineſſe in the ſight of God, for none can be holy before God, vnleſſe he be truly religious before God, for a man cannot bring forth good fruite, before he be a good tree, and hee cannot, vnleſſe hee bee a new creature, bring forth the effects of a new creature. Now to bee as a good tree, is to be truely religious: for thoſe gorgeous workes, as building Colledges, &c. if they be not of religion, they are euill. So contrary, if a *Doct.* 3.

man bee truely religious, hee will bring forth good workes: True religion hath the true fruites of it, to keepe himselfe from the lusts of the world, and to visite the sicke, the fatherlesse, and widdowes. So that if hee bee a Saint, he is holy, if holy, he is religious: if hee loue not holinesse, hee is not religious, make what profession hee can, though it be neuer so good. From the Titles we come to the benefits desired.

Iam. 1. 26. & 3. 17. 27.

He wisheth { 1 *Grace.* 2 *Peace.*

Grace, the fountaine of all goodnesse, is God, and the graces of his children are as springes and fruites, that proceed from the meere grace, loue, and fauour of God: which fauour and grace of God the Apostle wisheth to them.

Doct. 1. So that here we learne that all good things whatsoeuer come from Gods grace and mercy alone. For if by works, then not by grace, for then grace were not grace.

Rom. 5.

Secondly, he wisheth *Peace*, *viz.* all things necessary for this life, prosperity, health, &c. as is the manner of the *Hebrews* in wishing peace, to vnderstand all outward prosperity.

Doct. 2. Hee setteth grace before peace, to teach vs first to seeke for the fauour of God, and then to looke for the fruits of the fauour of God. But we vsually doe cleane contrary: for we seeke first the fruits of Gods grace, for peace, wealth, prosperity, &c. and not care for the grace and loue of God: But our looking for those things, without hauing the loue of God, is nothing but hatred of God; our gold, no gold, our peace no peace, our loue of parents and of men, hatred of God. And better were it that wee had none of all these, then to haue them without the loue of God in

He that hath all things hath nothing, vnlesse he haue Gods fauour.

CHRIST. The Prophet, when as two Kings came against *Ahaz*, telling him hee should bee defended from those Kings (howsoeuer *Ahaz* was a wicked King & would not beleeue it) yet he tels him a signe and token of it, that *a Virgin should conceiue and beare a sonne, &c.* Noting therby that all benefits whatsoeuer are from God in CHRIST alone. And therefore if we seeke for any thing out of CHRIST, wee seeke amisse, and if wee desire any thing before the loue of God, we do as harlots, which loue the gifts better then the persons that giue them. In that hee saith, *Grace and peace from God our Father, and from the Lord* IESVS CHRIST, Hee there shutteth not out the Holy Ghost, as though it came not as well from him, as from the Father and from the Sonne. For in the word grace, the Holy Ghost is included, seeing that grace is the gift of the Holy Ghost alone.

Isa. 7. 2.

2. King. 16. 2. 3. Isa. 7. 14.

Note.

Note.

We praise God, viz. He & *Timothy*. Here consider that they giue thankes to God alone, because all grace & mercy, both of eternall life, and the comforts of this life come from him, and therefore our petitions are to be made to him for them, and praise to be rendred vnto him for enioying them.

Doct. 3.

Quest. How can this be? did he not preach, eate, and drinke, and apply his occupation?

Question.

Aus. Here the Apostle meaneth, that he kept a constant course of prayer for them: And to the *Thess.* he saith, *Pray without ceasing*, where as a man is bound to do his businesse in his calling also, but the meaning is to keepe a constant course dayly of this duty. Therefore the sacrifice in the Law, which was doone morning and euening, is called a continuall sacrifice, because of the continuall course of it: so here he meaneth that daily, so often as they pray, they make

Answere.

1. Thess. 5. 16.

mention

mention of them in their prayers.

Doctrine. The duty of all Christians to keepe daily a continuall course priuately in prayer. More particularly the minister is to pray for his people, not only in the Church, but priuately at home, as the Apostle here did. And therfore we must not thinke our selues discharged of priuate prayer for publicke. Which sheweth it is a dutie of all Christians, as to pray in the Church, so also to pray priuately in their families, and also by themselues, and therfore to set a time apart for that purpose. Reasons of it are great: first there is no man or woman of what state soeuer, but they haue particular sins, which euery one hath not. For when they pray in the house, they desire pardon of sinnes, which are common to the house: but I may haue committed a sinne the which they haue not, and I may haue receaued particular blessings, which others haue not, and I haue need of some particular blessing in my place, that others haue not need of. And therefore it is necessarie that we should make a choise of some particular time, wherein by our selues we may haue recourse to God.

Reasons of priuat praier.

We giue thankes) whensoeuer he prayed he gaue thanks, and for that he prayed he gaue thanks. For howsoeuer there were great faultes in the Church, yet he is thankfull for some good thing left them. But such is the corruption of our dayes, that howsoeuer we are most especially bound to this duty of thanks-giuing, as being the duty of the Angels, and that which after this life we shall only performe in heauen, yet though both priuately & publikly we wil peraduenture pray and aske still of God, we are negligent in rendering thanks.

Note.

God the Father of our Lord Iesus Christ) whereby

God

God is diſcerned from all other Gods. In the Law he was deſerned by the *God of Abraham, Iſaac, and Iacob*, but this is a more excellent differenee, which here the Apoſtle giues, that our God is the *Father of our Lord Ieſus Chriſt*, not the God of the *Turkes, and Infidels &c.* *Note.*

Then is ſet forth the cauſe of his thanks *Viz.* for their loue and faith *Queſt.* Why doth the Apoſtle giue thanks and prayeth for them, which were called already? Why doth he not rather pray for heathen and wicked men that ly groueling in their ſinnes? *Anſwer:* we are bound indeed to pray for all. But we are more ſpecially bound to loue and pray for thoſe, that are called already: for as God ſhewes more tokens of his loue to a man, ſo muſt I ſhew, more and more tokens of it. For howſoeuer Gods loue cannot increaſe, yet the tokens of it increaſe, but ours muſt increaſe, as we ſee the tokens of Gods loue to increaſe towards any. *Queſt.* 1. Tim. 2. 1. Gal. 6. 10.

The degrees then of our loue and of our prayers towards others are that we are bound to pray for all, but eſpecially for thoſe, that are of the houſhould of faith, and amongſt them for *Ioſeph viz.* for thoſe that are afflicted, and amongſt them that are in affliction we are eſpecially to pray for thoſe, that ſuffer for the Goſpell ſake.

The end of the ſecond Sermon.

The third Sermon.

COLOSS. 1. 4.

4 *Since we heard of your faith in* CHRIST IESVS, *and of your loue towards all Saints.*



E haue heard the laſt day of the prayer and of the thankſ-giuing giuen bythe Apoſtle vnto God for the *Coloſſians*. Now followeth to ſpeake of the cauſes of the thankeſ-giuing, the matter was for their faith towards CHRIST, and loue towards all Saints: theſe are the cauſes of the thankeſ-giuing and prayers, the Apoſtle made daylie and ordinarily for the Saints at *Coloſſe*.

Doctrine. Theſe thinges we are to pray and giue God thanks for, eſpecially in others. *Queſt.* How cometh it to paſſe that there being diuers guiftes beſtowed on the *Coloſſians*, yet the Apoſtle prayſeth God and prayeth to him for theſe onely? Seing there is nothing, but which is receaued from God all, he is to be prayſed and prayed vnto for them: eſpecially ſeing he before wiſhed them peace, *Viz.* All temporall benefits, and hauing prayed to God for theſe, why did he not thanke God for them, as health, peace &c?

Anſwer. The reaſon that the Apoſtle made

choiſe

choiſe of faith and loue, not of other (though he was not vnmindfull of them) is to teach vs what giſts we are eſpecially to pray for, & deſire of God, and to giue thanks for, being receiued. Where he meeteth with the corruption of men, that will pray, and deſire worldly thinges, and will labour mightely in the comforts of this preſent life, and neuer make mention of theſe, which are principal, whereas the other are but ſweepinges, and thoſe thinges which are to be caſt to dogs, in compariſon, and as dung and droſſe, nay leſſe then nothing in compariſon of CHRIST, and the thinges belonging to him, which are of moſt ſingular price. As if a man ſhould be carefull for the hangings of a houſe, and haue no care for a houſe to put them in, or to lye in: and for the boſſes of the bridle, and not the bridle: for the traps of the horſe, and haue neuer a horſe to ride vpon. And therefore the Apoſtle ſets downe theſe two, notwithſtanding he gaue God thankes for euery bleſſing, they had receaued.

Faith and charitie are graces chiefly to be deſired, and God is chiefly to be praiſed for them, as being the Cardinall vertues of Chriſtians.

Note.

Particularly he firſt bindeth and limiteth faith to the obiect, which is CHRIST, by whom, by our faith we lay hould on God and his promiſes: therefore CHRIST ſaith: *Beleeue in God, but beleeue in me alſo*, as if he ſhould ſay, ye cannot beleeue in God vnles ye beleeue in me firſt, for none can ſee the father but by the ſonne. And as the Apoſtle ſaith *God dwelleth in light, that none can come vnto*, but by CHRIST, without whom we are vnto God as ſtubble to the fier.

Chriſt is the obiect of faith.

Ioh. 14. 1.

2. Tim. 6. 16.

And as a man cannot looke on the ſunne without hurt of his eyes, vnles there be a cloud betweene, ſo God the father, ſonne, and holy Ghoſt, is as a ſunne, that vnles the cloud of CHRIST, the mediator, come

Note.

betweene vs, we cannot behold the sunne-shine of Gods glorie. And without the screene of CHRISTS
Heb. 12. 29. mediation we cannot come neere to God, which is a consuming fire. Now by CHRIST we come neere to God boldly and lay hold on him.

Doctrine. Further, here he sets forth that we are not to beleue in any but CHRIST, not in any Angel or Saint, as the Virgin *Mary*, as the Church of *Rome* and the Papists wretchedly expound the Articles of our faith. For faith onely layeth hold on God and cannot be communicated to any. Indeed loue spreadeth it selfe to men; but faith is onely in Gods promises. For as it is said, *Thou shalt loue the Lord thy God*
Deut. 6. 5. Et. 10. 20. *and him only shalt thou serue*, and sith faith is the chiefest worship and seruice of all, and the instrument of
Math. 4. 10. all true worship, it ought onely to layd hold on God in CHRIST; *Loue to the Saintes*) here we see to whom loue properly belonges, namely to the Saintes who are (as we haue heard) iustified by CHRIST and haue his righteousnesse imputed vnto them, and haue the beginning of holinesse in them, which is the true feare of God.

The Apostle doth not here shut out all men, euen those that are aliens from the house of God, for the Iewes, Turkes &c. are our neighbours and of our flesh, as the Apostle saith, and therefore to be prayed for. Here we are to examine our selues whether we haue true loue or no, *Viz.* if we loue the Saints *Viz.* those that are ioyned to vs in the bond of Christianitie: for our loue is vsually so strait laced, that it cannot goe from our selues, and if it goe to our wiues and those in our house: yet so poore it is, that it cannot goe out of our doores ouer our threshold, where as we are to loue others, euen

thoſe that hate vs, to ſpeake well of thoſe that ſpeake ill of vs. Math. 5.

And our loue muſt be to all the Saintes, to the poore aſwell as to the rich, whom Saint *Iames* meeteth with and ſayeth: If a poore man, though of the true religion, come in, he is bid to goe behind the dore and to ſit at our foot-ſtoole; if one rich he is exalted: whereas true loue doth embrace euen all, that doe profeſſe the truth. Here Saint *Iames* diſcouereth the hipocriſy of men in their excuſes: why (will they ſay) are not we to loue our neighbours? and the rich men are our neighbours. True, he is your neighbour, but if you loue him, why doe you not loue him alſo, that is poore, which is more neare peraduenture, if he be a profeſſor: and againe if your loue be to the rich, becauſe of the commaundement of God, then ye will loue the poore aſwell as the rich. As if for the loue of God ye abſtaine from adultery, theft, murder &c. Then ye will abſtaine from all other ſinnes, which are of the ſame nature, all the commaundements being of the ſame nature, comming from God, who is one and the ſame; and therfore if I abſtaine from one ſinne for the loue of Gods ſake, I will aſwell abſtaine from another for that cauſe. And therefore this condemneth the common practize of men, that being blamed for ſome one ſinne, as drunkeneſſe &c. will ſay I am no theefe, no murderer &c, and ſo will iuſtifie himſelfe. But if he haue no conſcience of that ſinne he is guilty of all other. Indeed a man by infirmity may faile, and be inclining to one ſinne more then to another, but if he haue no ſtrife againſt it nor hatred of it, it is a ſure token that he is guilty of all other ſinnes, and hath no true hatred of any. He confirmeth their faith and Iames. 2. 3. 4. *Note.* Iames. 2. 10.

Verſe. 5. loue, by the true end, that there being a true end of them, then their faith and loue are true. The end is ye looke for reward in heauen, without which it were impoſſible your faith ſhould ſtand, and your loue ſhould be ſupported: for there are ſo many aſſaults befalling vnto vs. in this preſent life, which would ouerthrow our faith and quench our loue, vnles it were ſupported by the hope of euerlaſting life.

Heb. 6. 19. Therefore in the Epiſtle to the *Hebrewes* it is compared to an Anchor: yet there is difference: for as men caſt their Anchor into the ſea, to be faſtned in the earth, ſo this is faſtned in heauen, that no ſtorme of tentation, or trouble ſhall be able to breake it of.

Queſt. *Queſt.* Whether is it lawfull for a man in looking to the reward to vſe it as a ſpur to doe good things, where the Papiſts charge vs wrongfully, that we hould that it is not lawfull to doe good workes, in regard of euerlaſting life, nor to auoid ſinne, in regard of the iudgement of hell.

Solution. *Anſwer.* We profeſſe and hould, that if there be nothing els but euerlaſting life that we doe good for, there is no faith, nor loue: If onely I auoid ſinne for the terror and feare of hell, no pitty and godlineſſe. But the principall regard of our doing good,

Note. is to glorifie God: and therefore our Sauiour ſaith,

Math. 5. 16. *Let your light ſo ſhine before men, that ſeeing your good workes, they may glorifie God, your heauenly father.* And we are principally alſo to haue regard to auoid euill for the glory of God, but yet that doth not exclude the regard of our ſaluation. Our reward, which our hope looketh vnto, is layd vp, as a treaſure very ſafe,

Doctrine. and this is laid vp in heauen with God. And therefore teacheth vs that the faith of Gods children is with-

out

out doubting, contrarie to the papiſts, who will haue doubting, therefore the Apoſtle ſaith; bleſſed be our Lord IESVS CHRIST, by whom we haue giuen vnto vs an inheritance, which is reſerued for vs;

Comparing the ſpirituall *Canaan* to the Land of promiſe. And this is (ſaith he) an inheritance, which cannot be polluted by wicked men, and which cannot be taken away, as that was, nor made barren, as that is now, by the ſinnes of the Iewes, which was once flowing with milke and honey, contrarie to the wretched cauils of certaine Atheiſts, who becauſe it is now barren, will goe about to falſifie *Moſes*.

And ſaith he, it is layd vp for you in ſafety, and ye are kept and layd vp for it, and preſerued, that nether it ſhall be taken from you, nor you can be loſt, or kept from it.

The end of the third Sermon.

The

belong to the God-head a part, not to the man-hood a part.

The laſt point ſpoken of out of the beginning of this part we are to conſider further of, viz., touching the Angels, called here powers, dominions, principalities &c. Where we obſerued, that ſeing there is ſuch an order among the Angels, ſuch excellent creatures, haue ſome ſuperiours, others inferiours. And for ſo much as Angels are ſubiect to higher Angels, much more ought men to be ſubiect to their Gouernours and Princes, hauing far more need. This was for inſtruction. An other point for conſolation was deliuered vpon this queſtion; whether the bleſſed Angels haue more ſtrenght then the deuils.

Note. *Anſwer.* Notwithſtanding the deuils haue great power and ſtrenght and do great things: yet they haue not ſuch wiſedome, ſuch power, nor ſtrenght to do miſchiefe, as the good Angels haue to defend the children of God. The reaſon is, that as men falling from their eſtate loſt much of their wiſedome, wit, ſtrenght &c. Euen ſo the wicked Angels are by their fall diſhabled of that power, and wiſedome, and ſtrenght in compariſon of the bleſſed ſpirits, for further proofe of this reade *Apocalips* 20. 2. One Angel (not ſaid to be an Archangell, or principall Angell, but a meaner Angell) is ſaid to take the dragon, the principall deuill (by the necke as it were) and bind him. For when as the deuill, at the increaſe of the Church, about 30. yeares after the aſcention of our Sauiour CHRIST began to rage mightely againſt the Church of God, and would haue cleane deuoured it, had not the Lord laid him on his backe. It is ſaid that an Angell tooke him, and bound him vp for a 1000. yeares.

He

He proceedeth to ſet forth the excellency of our Sauiour CHRIST, in that he ſaith, *by him were made all things*, where is noted the excellency of his perſonage, that he muſt needes be indeed a meete and ſufficient one, for the great worke of the redemption, becauſe he was the Creator of all, and if that was ſuch an excellent worke, then the Spirituall recreation & regeneration is a farre more excellent thing, and can be performed by none, but by ſuch a one, which was God. And therefore condemnes the Papiſt, which is ſo wretched to take vpon him power to redeeme himſelfe, and to helpe himſelfe to heauen. Nay to helpe others by his good workes, as they call them of ſuper-errogation, or rather to be called of *ſuper-arrogation*. *Verſe* 16.

But is there any man that by his good workes can create himſelfe, or helpe in any part to the creation of himſelfe? Much leſſe then is a man able to do any thing in the matter of his redemption: As being not able to do any good thing: thus the Lord hath called and regenerated him. And as all the worke of our Creation dependeth on God, as here it is proued, ſo euery part and iot of our redemption is in God, and by God alone. For howſoeuer, before wee bee called we haue life of body, and motion, yet toward the Kingdome of our Sauiour CHRIST, we cannot moue a foote, till the Lord bring vs

He hath the preheminence, and all things are made for him. *Verſe* 17.

Where wee ſee, that our Sauiour CHRIST is the *Alpha* the beginning that made all, and the *Omega*, the end of all, for whom all things are ordained. And therefore how dare any challenge him, or reaſon and diſpute againſt him? Shall the pot ſpeake againſt *Doctrine.*

Rom 9.20. Pro.16.4. the Potter? For did not hee make all, and did not hee make them to his glory, as it pleased him, whether to glorifie himselfe in their saluation or destruction? and therefore what is it, that wretches dare reason with God, why he made man to destruction?

Isa.45 9. But saith the Prophet, let the sheard reason with the sheard, not with the Potter, and yet the Potter giues onely the forme, not the matter, but God maketh both the matter and forme.

Note.

Verse 16. Doctrine. *All things are for him, viz.* our selues, our soules our bodies, our honour, credit, children, goods, wit, strength, &c, are not to serue for our selues, for our owne pleasure and delight, to vse as wee list, much lesse for others, but onely for the Lord, and for his seruice.

Vse. This therefore condemneth them, which vse their wits, honour, &c. for to serue themselues, and vse the blessings of God for their owne lusts, but if we will not serue God with thē, he will make vs to serue him in our destruction. On the other side, if we honour him with them, he will serue and honour vs, as it is in the Gospell, that *the faithfull seruant the Maister will cause to sit downe, &c.*

Luke 19. *Verse 17.* *By him all things stand,* As he created all things, so hee keepeth and preserueth all things, The heauens are kept, the earth stayed in the midst of all, without any prop, onely by the hand of God, and of the Sonne of God, for liuing creatures, *Acts 17. In him all things liue, moue, and haue their being.*

Heb.1. *Vse.* And therefore if wee will haue comfort in our liuing heere, wee must looke to haue it continued of him, and by him alone.

Vse. And if by reason that wee are created, and preserued by him, it is matter sufficient to incourage vs, to

be

ready to glorifie God: Then much more ought our hands to bee ſtrengthned to glorifie God, we being alſo re-created and borne againe: And therefore to imploy our knowledge, wiſedome, ſtrength, and all in Gods ſeruice, and that by ſo much the more, as we haue receiued more graces at the hand of God.

Thus much of the firſt part of this Text, The ſecond point of the office of our Sauiour CHRIST, is ſet forth, in that he is called *the Head of his Church.* Which wee will come vnto, when wee haue vnderſtood the reaſon, why our Sauiour CHRIST which is the firſt begotten of the creatures, &c. is heere ſet downe.

This is to proue vnto vs that our Sauiour CHRIST is the fit and ſufficient *Meſſiah*: for firſt, becauſe he is the image of God, heereby it is proued that by him onely, being in the boſome of his Father, Gods will is reueiled vnto vs.

Againe, he is called *the heire of al things*: for elſe how could he make vs the inheritours of the things of this life, much leſſe of heauen.

Againe, he is called *the ruler of al things*) for were not he controuler of the Angels, of the heauens, of the earth and of all things, that ſo hee might ſubdue whatſoeuer ſhould riſe againſt the ſaluation of his children, they ſhould bee diſcouraged. *Iohn* 17. *Hee hath the power of all fleſh, to maiſter whatſoeuer ſhould ſet it ſelfe againſt the ſaluation of his Church*: and theſe are the cauſes, why the Apoſtle laboureth to ſet downe the excellency of our Sauiour by all theſe points.

Head of the Church, Here is ſet forth the office of our Sauiour CHRIST, the Church being his body, *id eſt*, the Myſticall body of CHRIST.

One office of our Sauiour CHRIST, as he is the Head of his Church, is to be the Prophet: becauſe as from the head commeth wit and light, to all the members, ſo all inſtruction of the Kingdome of God commeth from CHRIST.

Secondly, he is the Prieſt, as he is the Head of his Church, becauſe as from the head commeth all the life, and ſenſe by the Arteries: euen ſo by CHRIST, as the Head, all ſpirituall life floweth.

Thirdly, as the head ruleth all the other parts, ſo CHRIST is King ouer his Church, to rule and gouerne them after his will, ſignifying that whatſoeuer good the Church hath, commeth from CHRIST.

For this cauſe he is called the *roote*, not the ſprigge of *Dauid*, becauſe, whatſoeuer good thing *Dauid* had, hee receiued from CHRIST. And hence it is
Ioh. 15. 1. that he is called in *Iohn* a *Vine*, in whom all the branches meete, and of whom they receiue life, ſo that if they be cut of, they muſt needes die.

He is called the Head of the Church, after, in this
Ephe. 1. 23. Epiſtle, and in the Epiſtle to the *Epheſians*, where it is ſaid to be *his body, euen the fulneſſe of him, that filleth all, in all things*, where is ſet forth the loue of our Sauiour CHRIST, that howſoeuer he perfecteth all things, yet he himſelfe is not willing to be perfected without the Church.

Here then we learne, that as we draw life, and all our life from him alone: So wee are taught that hee
Doctrine. alone is the Head of the Church, as hee hath bene proued before, by that he is the image of God, and created all things, &c. And therefore hee that will challenge the Head of the Church, muſt challenge himſelfe to bee the image of God: muſt bee

before

before all things: muſt bee hee, that hath created all things.

And therefore this muſt needs be a blaſphemous thing to attribute this to *Peter*. That howſoeuer he was an excellent man, yet he neuer arrogated this to himſelfe. And we ſee that the wiſedome of the holy Ghoſt, making *Peter* ſuch an excellent inſtrument of his glory, & fore-ſeeing the wretched abuſe of *Peter* to follow afterward, that he ſhould by reaſon, that he was ſuch a worthy man be more eſteemed, then he ought, doth neuer ſet forth any excellent thing in *Peter*, but ſetteth forth alſo with all very notable and great, ſpeciall faultes, and blots, and blemiſhes in him. As when he had made that worthy confeſſion of his faith, concerning our Sauiour CHRIST, which our Sauiour commended, he preſently is brought in to diſwade our Sauiour from ſuffering, which was as much as from the worke of redemption: for which cauſe our Sauiour rebukes him ſharply, and cals him Satan, *get thee behind me Satan.* And againe, when that he would by reaſon of the ſtrength of his faith walke on the ſeas, he ſhews, as he ſhewed his great faith ſo his great infidelity. And alſo, whē he bragged that he would ſuffer with our Sauiour, he moſt ſhamefully denied and forſware him. And after all this was taxed by *Paule* for a point of hipocriſy.

Vote.

Math. 16. 23. Mark. 8. 33. Math. 14. 28. 31.

Math. 26.

Gal. 2. 11. 12. 13.

And if this cannot without blaſphemy, be giuen to *Peter*, who for all his great infirmities was an excellent Apoſtle of our Sauiour CHRIST, much more blaſphemous is it to impute it to the Pope, a moſt wretched man.

And if they ſay the Pope is a *Miniſteriall head* and deputie, what needeth CHRIST to haue a deputy *being preſent himſelfe.* Therfore *Iohn* 14. and 16. I

Math. 28 20.

leaue my spirit, and therfore if he haue any deputie, it is his owne spirit.

Verse. 18. *The beginning and first begotten.* Beginning 1. the fruites (*first begotten*) 1. both himselfe rose, and is the cause of the resurrection of all the children of God. *Iohn* 11. *I am the resurrection* 1. the cause of the resurrection of his children. For as he is God, he is the cause of the resurrection of all men. But as he is the mediatour and head of the Church, he is the cause of the resurrection of his Church. For if the head rise, the body must needs follow. And therfore, as by one man all men fell, so by one, all (*viz.* that are saued) rise againe.

1. Cor. 15. 20.

Iohn 11. 25.

Note.

1. Cor. 15. 22.

A part of this resurrection is in this life, by mortification and quickening wrought in them, which shall be perfected at the last resurrection, when they shall rise in glory. Indeed then the wicked shall rise, but by the generall power of his God-head, not by the perticuler power of vertue or his mediation. *All fullnesse dwelleth*: this hath been spoken of in the 14. verse, we will onely speake of that, not then handled.

Note.

It pleased: it is onely so to be set downe, for *the father* is not in the Greeke: howsoeuer it be of Diuines thought to be ment of the father: yet it seemeth rather to be vnderstood, that it pleased God the father God the Sonne *himselfe*, and the holy Ghost.

Verse. 20. Againe, by reconciling is ment to reconcile, not to his father onely, but to himselfe, and to the holy Ghost also.

An other point, not obserued before, in that he saith, *by himselfe*, which may seeme to be a surplusage of words, but in regard of the corruption that should arise, he saith that this sacrifice is to be offered *by himselfe alone*, where we are to be referred to

the

the further proofe of it in the Epiſtle to the Hebrewes, where the Apoſtle ſaith that CHRIST hath, *By himſelfe purged our ſinnes.* Heb. 1. 3.

All things Queſt. Why not *all men?* for men onely are ſaued and reconciled vnto God, hauing been his enimies. *Queſt.*

Anſwer. True, for it is not ment of the Angels, nor of the other creatures. And yet all theſe dumbe and vnreaſonable creatures haue reſtauration by the death of CHRIST. For the Heauens and earth and all things ſhall be *renued*, and the ſunne ſhall haue double the light it hath, and therefore the vertue of CHRISTS ſufferings reacheth euen to them. But yet theſe can not be ſaid to be reconciled vnto God, becauſe they were neuer his enemies, howbeit, by reaſon of the ſinne of man, they were partakers with him of the curſe of God. But by reconciling, *all things*, is here ment *all the children* of God, that are alreadie in heauen, or in earth, or ſhall be to the end of the world. *Solution.* 2. Pet. 3. 13.

The end of the ninth Sermon.

The tenth Sermon.

COLOSS. 1. V. 21. 22.

21 *And you which were in times past strangers and enemies, because your minds were set in euill workes, hath he now also reconciled,*

22 *In the body of his flesh through death, to make you holy and vnblameable, and without fault in his sight,*

THE Apostle Saint *Paule* hauing set forth vnto vs the rich redemption of the world by the blood of CHRIST, doth now shew how the same doth agree vntothe *Colossians* themselues.

The Metaphrase.

21 Wherefore hauing reconciled all vnto himselfe, he hath also reconciled *you*: which benefit that it may the better be esteemed, consider what you were, when he reconciled you, *strangers from God*, yea enemies in your very vnderstanding, which is the chiefest, and therefore much more in other parts; which ennity was made manifest by your euill workes. I say now he hath reconciled you (in his humane nature like vnto ours) by his death. to the end he might make you holy, and without spot and blameles in all sincerity as before

22

himſelfe. And this reconciliation know no otherwiſe to belong vnto you; vnleſſe you abide grounded and ſetled in faith, & be not carryed away from the hope you haue had in the Goſpel. The truth wherof appeareth in that ſo ſhort a time it hath bene Preached to all Nations vnder the cope of heauen; of which Goſpell I my ſelfe alſo am a Miniſter. Wherein it ought not diſmay you that I am in bonds, ſeeing I my ſelfe doe reioyce in it: ſeeing alſo it is, not for redemption (which CHRIST himſelfe alone hath wrought) but for the *confirmation* of your faith, and example of your patience. And ſeeing thereby are fulfilled the paſſions, which are yet wanting vnto the body of CHRIST, which is the Church, which muſt bee like vnto CHRIST her Head in ſuffering, that it may be like vnto him in glory. And finally ſeeing it is not for your good alone, but for the good of the whole body of CHRIST which is his Church. Whereof as of the Goſpell I am a Miniſter, & that by the ordinance of God, who hath committed a ſtewardſhip vnto mee, that in you alſo might be fulfilled the word of God; I meane the ſecret of the Goſpell, ſo worthily called, for that it hath bene hidden from all times and generations hitherto, and now is made manifeſt, not to all, but to his Saints: Euen to as many, as God of his good will would make knowne the glorious riches of this ſecret vnto, amongſt the Gentiles; which glorious riches is CHRIST in you, the ſame alone, by whom we may hope for glory; the ſame alſo whom we preach, partly admoniſhing all ſorts of men, partly teaching all ſorts of men all heauenly wiſedome, thereby to preſent men of all ſorts perfectly wiſe and bleſſed through IESVS CHRIST: whereunto I labour ſore, ſtriuing force-

23. 24. *Note.* 25. 26. 72. 28. 29.

bly, which yet would be vnfruitfully, were it not that God worketh by his Spirit mightily, with my Ministery.

The summe of all is, that the *Colossians*, in the generall redemption of mankind by CHRIST, through the working of the Spirit haue their part, vpon condition, if they abide in the truth to the end.

The parts are
1. *A particular application of the common benefits of* CHRISTS *redemption vnto the* Colossians.
2. *An exhortation to perseuerance; that they may bee truely partakers of that redemption.*

The summe whereof is to set forth vnto vs, the benefit of God bestowed vpon the *Colossians*, to the end that they should be holy.

Wherein we consider: First, the application of the benefits of CHRIST to the *Colossians*: Secondly, the end of this redemption, *that they should bee holy, without spot, and vnblameable.*

For the application; it appeareth herein: for when he saith, *you hath he reconciled*, he declareth the wonderfull kindnesse of God towards thē, *viz.* the *Colossians*, for though that there be a redemption wrought, yet if the *Colossians* could not apply it to themselues, nor haue any hope that it belonged to them, they were not the better for it; Nay, it is the worse, when as a blessing being abroad, is yet neglected, and not obteined of some, when as others get it. And therefore our Saviour CHRIST, speaking to the obstinate Iewes, saith: *ye shall see the Prophets in heauen, and your*

Luke 13.28.

Ie ue

ſelues ſhut out; yee ſhall ſee it, arguing the greatneſſe of the iudgemnt.

Here then we are to learne, to try whether we our ſelues haue any part or portion in the ſame, & whether we be not thoſe, which onely ſhall ſee the ſame, and not feele it in our ſelues, and that we are of thoſe that enioy it, and not ſuch as onely heare tell of it. *Inſtruction.*

For euen as if there ſhould be a thouſand Rebels, and a pardon granted to ſome ten, or an hundred, if a man know not that hee is one of the men, which ſhould bee pardoned, what ſhould it profite him to know there is a pardon? *Note.*

And as if any ſhould heare of a treaſure found, and yet be not ſure that he hath part in it, what auaileth it him? ſo it is in the caſe of our Redemption, when as wee know not that this fauour belongeth to vs. And when as wee onely can ſay that there are ſome that ſhall bee redeemed, and can talke of the ſaluation of others, and not of our owne: how can wee bee truely thankfull? *Vſe.*

This ſerueth to confute the Papiſts, which ſay that this is a preſumptuous doctrine to bee aſſured of our ſaluation. But we ſee the Apoſtle dealeth otherwiſe to the *Coloſſians*, for he aſſureth the *Coloſſians* of their redemption. *Note.*

And it is farre otherwiſe with the poſſeſſion of our ſaluation, then with worldly poſſeſſions, which poſſeſſion may bee loſt, but this cannot bee taken away.

Now againſt the wretched opinion of the Papiſts we out of *Geneſis* 15. and 17. are to conſider, that ſeeing the Lord ſaith, (making his couenant to *Abraham*) *I am thy God, thou art my ſeruant*, why ſhould not

the couenant of God make *Abraham* ſay againe, *Thou art my God, I am thy ſeruant?* Hoſ. 2. 23. *I will ſay to them, which were not my people, Thou art my people, and they ſhall ſay, Thou art my God.*

Queſtion. *Queſt.* How could Saint *Paul* know this, ſeeing there are ſo many deceits, and turnings of Hypocriſy in a mans heart, that a man can hardly know any thing of certaine in himſelfe.

Solution. *Anſ.* The Apoſtle might know, and we may well know, that whereſoeuer God doth ſpread the banner of the Goſpell, there are ſome, that are certainely called and elected.

Indeed there are many that are Reprobates and Hypocrites, but yet ſo long as the Goſpell was there, the Apoſtle might know, that there were ſome Elect.

Doctrine. Hereby we learne, that we are ſurely and vndoutedly to know, that whereſoeuer the Goſpell is Preached, there is a Church planted, and there are people which God hath choſen to ſaue eternally.

Note againſt the Browniſts. Contrarily, this confuteth thoſe, that for corruptions in the Church, will vtterly deface the Chuch of God, and make it to be no Church, and forſake it. For where the Goſpell is Preached by authority from God, there is CHRISTS throne erected.

Vſe. The vſe of this is to teach vs, that when the Lord calleth vnto vs by his word, and ſtretcheth the armes of his Goſpell, to receiue thoſe that come, we are to go vnto him, and receiue him, leaſt if wee doe not, hee cloſe his hands, and with-draw his Goſpell from vs, and leaue vs in a deſperate and miſerable eſtate.

To the further ſetting forth of their excellent

eſtate

eſtate he ſeteth downe their curſed eſtate before. Verſe. 21.

Here then we learne, that to the end we may ſee the excellency of our happie eſtate in CHRIST, we are to ſee what a curſed and wretched condition we were in by our nature. And indeed we can neuer in any meaſure ſee the notable redemption of vs by CHRIST, nor can neuer be thankefull vnto God before that be felt of vs. The full man, ſaith *Salomon*, loaths hony, the ſweeteſt thing. And a man though ſicke, yet if he ſeell not his diſeaſe, will neuer ſeeke to the Phiſitian. *Doctrine.*

So it is in our eſtate of ſaluation, that becauſe we ſee not how lothſome we were naturally, we can not diſcerne the wonderfull glory offered. Hence it was that the Papiſts being filled, with their Merits, Dirges, Maſſes, &c. could not ſee the pretiouſneſſe of CHRIST, and therefore ſought not to him. *Vſe.*

And, we, though we are by Gods mercy deliuered from the ſincke of Idolatry, yet we do not wey ſufficiently our redemption, becauſe we do not ſee narrowly into our ſinnes, nor behold the vileneſſe of them; indeed we confeſſe in generall we are ſinners &c. but the cauſe of our *Froſenneſſe* is for that we doe not ſee the horribleneſſe of our ſinnes.

And therſore we are to ſtudie, and to looke diligently into the glaſſe of Gods word, wherein we may ſee our ſinnes in their proper coulors. Indeed if men be once touched with the ſenſe of ſinne by the hand of God, then will they cry, oh the goodneſſe of God! &c. then they will acknowledge it to be the moſt precious thing that is, to be aſſured of the fauour of God. It followeth.

Strangers: viz. in regard of the inheritance of God, we haue no lot nor portion with CHRIST, before Verſe. 21.

our redemption. Againe without CHRIST we
Eph. 2. 12. are ſtrangers from the Citie of God, from the heauenly *Ieruſalem*, and we are vagabonds and rogues from the common wealth of God. Whereas if we be partakers of CHRIST, we are of the Citie of God, of the heauenly Citie, which came downe from aboue.

Note. And if to be a Burgeſſe and free Cittizen, be ſuch an excellēt thing, as in the world it is accounted highly: for wee ſee when as *Paule* ſaid he was a Cittizen
Act. 22. 28. of *Rome*, *Liſias* ſaid, *I bought it with a great price.* And ſaith he, dare you beat a Cittizen. But how much more excellent and precious a thing is it to be a freeman in the heauenly Citie of God?

Note. Now if we be Citizens of Gods Citie, then foloweth an other point, that we muſt be ſtrangers from the world. And therefore if we be not ſtrangers from the world, from drunkeneſſe, from our pleaſures, from our riches, &c. we are ſtrangers from God. It followeth.

Note. *Enemies*, not onely ſtrangers, but enemies. For howſoeuer with men they may be ſtrangers one to an other, but yet may be in league together, but with God *it is not ſo.* For if we be *ſtrangers*, we are *enemies* to God, which is a fearfull thing, for if God
Pro. 16. 14. be our enemy, what can all freinds do vs good? And if the anger of a King be death, then what is the anger of the King of Kings?

Iob. 7. 20. Et. 16. 9. The anger of God we may ſee in *Iob*, who howſoeuer he was the child of God, yet in his owne feeling he thought God to be his enemy. And therefore feeling the anger of God he could not reſt: when it was morning he deſired it were euening &c. And
Pſ. 38. 2. 3. *Dauid*, ſaith the Lord had ſhot his arrowes at him, & that nothing was ſoūd in him by reaſō of Gods anger

Queſt. How can we be ſaid to haue been Gods enemies, ſeeing he alwaies loued vs from the beginning of the world? And therefore whether is this enmity to be conſidered, actiuely, or paſſiuely in regard of God or of our ſelues? *Queſt.* *Solution.*

Anſwer. True it is God loued vs from the beginning of the world, but that was in regard of CHRIST, in regard of our ſelues he hated vs, we were his enemies: And had it not been for the loue in CHRIST, we ſhould not haue abidden in his preſence, but had been conſumed and therefore we haue to praiſe God, that in loue he ſpared vs ſo long, till he called vs, and ſent meanes of calling vs. It followeth. Eph. 1. 4. Eph. 2. 1. 3. 12.

Mind: We were enemies therein, which is the principall part of the ſoule, and therefore we were much more enemies in the inferiour faculties, in our groſſe affections, of feare, anger, and in regard of loue, and alſo of our bodie.

Doctrine. We learne that ſeing we are thus enemies, there is nothing in vs but corruption and enmities in our thoughts, words, and deeds. Which is contrary to the Papiſts, which will make vs that we can merit at the hand of God by our good works. But if the tree be corrupt, what ſhall the fruite be? For the reconciliation by CHRIST we haue heard of it before. The end of our reconciliation is in the next words expreſſed: which is ſanctification, which is the end we why are redeemed. This the Apoſtle ſetteth out by the three words. *Doctrine.* Verſe. 22. Luk. 1. 74. 75.

The firſt word ſignifieth, that which is *not earthly, viz.* that our minds ſhould be caried from earthly things to heauenly. The ſecond is *without ſpot, viz.* not a man that is not charged with blame, but which being blamed, is not truly nor iuſtly blamed. Hagios, holy, not earthly, of ה, and אגס.

The

The third word, ſignifieth a man, that cannot be iuſtly brought into iudgemẽt before the magiſtrate, or before the Church. Signifying, that a man, not onely may be free frõ great crimes, but euen from all, that may be reprehended by other inferiour men. And here is ment not onely to walke vnblamable before men, but euen before God, to walke vprightly and ſincerely. So that ſanctification is the end of our redemption. That the Goſpell ſhould not be euill ſpoken of.

Doctrine. Here is confuted Iuſtification by good works. For ſeeing good works are the end, and the effects of our ſaluation and come after our redemption, they cannot then be the cauſes of the ſame, and as the fruite commeth after the trees, ſo doe good works after from righteouſneſſe, which is as the *Tree*, that beareth them.

Phil. VII.

The end of the tenth Sermon.

The eleuenth Sermon.

COLOSS. I. V. 24. to the end.

23 *If yee continue grounded and eſtabliſhed in the faith, and bee not moued away from the hope of the Goſpell, whereof ye haue heard, and which hath bene Preached to euery creature, which is vnder heauen, whereof I* Paul *am a Miniſter.*

24 *Now reioyce I in my ſufferings for you, and fulfill the reſt of the afflictions of* CHRIST *in my fleſh, for his bodies ſake, which is the Church.*

25 *Whereof I am a Miniſter, according to the diſpenſation of God, which is giuen me vnto you-ward, to fulfill the word of God.*

26 *Which is the myſtery hid ſince the world began, and from all ages, but now is made manifeſt to his Saints.*

27 *To whom God would make knowne what is the riches of his glorious myſterie among the Gentiles, which riches is* CHRIST *in you, the hope of glory.*

28 *Whom we preach, admoniſhing euery man and teaching euery man in all wiſedome, that wee may preſent euery man perfect in* CHRIST IESVS.

29 *Whereunto I alſo labour and ſtriue according to his working, which worketh in me mightily.*

THE Apostle hauing set forth the redemption brought vnto vs by our Sauiour: and hauing shewed that the *Colossians* had a part in that redemption, hee commeth to set forth vnto vs a condition, Whereupon this grace and mercy of God is bestowed vpon them, *viz.* no other but this: *If ye continue grounded and setled in the faith, and be not moued away from the hope of the Gospell, yee haue heard of, &c.*

The sense hath bene before metaphrastically set downe.

The summe containes an earnest exhortation and effectuall vnto constancy, and abiding in the truth they haue receiued.

First, consider the exhortation, which Saint *Paul* giueth to the *Colossians*, and in them to all the children of God, to abide in the true faith.

Secondly, the reason and grounds, whereon this exhortation is laid, many, sundry, and strong.

Reasons of constancy.

First, for the exhortation to continue in the truth, to which men are perswaded by many reasons, for otherwise they haue no part in CHRIST, no part in the reconciliation or sanctification by CHRIST, for this is necessary to all the children of God to continue vnto the end: Therefore (*Math.* 24.) our Sauiour speaking of the great troubles, which should come, saith: *he that continueth to the end shall be saued.* We see example of those that hauing professed, go backe, leese their hope and the comforts of Gods children, *Lots* wife though she went not backe, but desired to

Math. 23. 13.

Gen. 19. 26.

go

go to *Sodom*, in regard of wealth, & riches, & therefore our Sauiour ſaith, *Remember Lots wife.* Luke 17.32.

Thus wee ſee the children of *Iſrael* in *Exod.* that though they went out of *Ægypt* with ioy and gladneſſe, yet feeling after want of meate in the wilderneſſe, wiſhed to returne into *Ægypt*: and therefore it is ſaid, they ſhould not enter into the Lords reſt: *viz.* the ſpirituall *Canaan*. Let vs beware therefore of Apoſtacy, and that wee runne not in vaine. For it were better wee had neuer profeſſed at all, then hauing once profeſſed the truth, afterward to fall away, and to returne like a dogge to his vomite: Exod. 16.3. Heb. 3.17.18. 2. Pet. 2.21.22.

It is a great matter to enter into the profeſſion of CHRIST, and if wee doe not continue, but depart from it, it had beene better we had neuer knowne, nor profeſſed it. Therefore wee reade in the *Acts* that *Barnabas* admoniſh'd the brethren of *Antioch*, to *continue in the grace of God.* Acts 13.43.

One notable degree of contiuance is to haue a *purpoſe* to continue: and therefore thoſe that haue not this purpoſe to abide in the truth, come life, come death; but rather purpoſe, if an other time ſhould come, they are as ready for that, as for this, they are nothing but hypocrites, and haue a witneſſe in their owne heart of their condemnation. And we muſt not onely haue a purpoſe, but wee muſt *labour* to bee ſtrong, and *vſe all meanes* for the confirming of vs, calling on the name of God for it. For *Peter* had a purpoſe indeed not to deny CHRIST, but to ſtand for him; but yet he denied him groſly, becauſe he did not call earneſtly vnto the Lord for ſtrenght, neither did vſe the meanes of abſteyning himſelfe from danger before hee was called, but would needs runne into danger to the high Prieſts houſe, and leane too much *Note.*

Doctrine. vpon himſelfe. Againe, we learne, that they that are once truly reconciled & called, ſhal abide for euer: for the Apoſtle ſaith, *they are reconciled, if they continue and abide*; and therefore if they abide not they are not truely reconciled and ſanctified: So that this is a true doctrin, a Saint once, a Saint euer, & that if God once

Rom. 8. 39. loue vs, he will neuer forſake vs. As *Rom. 8. Neither life, nor death, &c. ſhall ſeperate vs, from the loue of God in* CHRIST. And here it is that our Sauiour pray-

Ioh. 17. 20. eth for all: *Iohn* 17. not onely for *Peter*, but for all that ſhall beleeue by the doctrine of his Apoſtles vnto the worlds end, euen for all the faithfull; and hee was heard in his prayer, and therefore it is vnpoſſible that they which beleeue ſhould periſh. *Mat. 24. They ſhall ſeduce, if it were poſſible, the Elect*: ſo that it is impoſſible for the Elect to periſh. And thoſe onely are ele-

Acts 13. 48. cted which beleeue: Therefore it is ſaid, *that thoſe beleeued that were choſen to life*. And therefore wee ſee that the inheritance which God hath giuen vnto vs, by his ſon, we cannot be diſherited of, CHRISTS

Ioh. 10. 28. Sheepe ſhall not periſh: none ſhall pul them out of his hands, nor depriue them of that life, which in him is laid vp for them.

Obiection. *Obiect.* If thoſe that beleeue, cannot fall away, but muſt neceſſarily bee ſaued, what then needs theſe manifold exhortations and reaſons? it is in vaine for the Preachers to enforce them ſo much, and for vs to come to heare, This is obiected of the Papiſts, who would haue vs ſtand in doubt of our Election, and their reaſon is this, becauſe the Apoſtle ſtands vpon this ſo much, becauſe men may fall away.

Solution. *Anſ.* But theſe haue a good agreement, for God which hath ordained wee ſhould not periſh, hath

ordained

ordained vs these meanes of his Ministers, whereby wee should not perish. We know out of the Scripture that euery mans time is set of God, which he shall not passe, as the Prophet in the Psalme; *my daies are in thyne hand ô Lord*: And because God hath appointed me my dayes, is it a reasonable speach that therefore I should not vse meanes to prolong my life to that time, by food, apparell &c. is this reason? Iob. 7. 1.

Againe, Gen. 9. God hath promised after drowning of the world, that the world should neuer be drowned, and that there should be harueſt to the worlds end: should not men therefore sow and reape their corne? it is a foolish thing to deny it.

Acts. 27. When *Paule* was in danger, the Lord told him that not a man should be lost: it was most true: and the Lord hauing promised, would performe: yet after when the mariners would haue gone away, saith the Apostle, vnles these stay we shall not be safe.

So that as the Lord hath promised, so he hath prouided, that *the* things should be effected by meanes.

For the setting forth of this he vseth two similitudes, one drawne from a ground or foundation: that as in *Mathew* the house founded on the rocke cannot be ouerthrowne; so they that are grounded on CHRIST, by faith, *Mathew* 16. 18. the very gates of hell shall not preuaile against them. The second similitude is in the word *Setled*, taken from the sitting of the body, which when it is set is more firme, and steddy. By which two similitudes he sheweth what manner of faith we should haue. Math. 7. 24.

For the further proofe of this, he vseth another

reason *viz.* if ye be not remoued from the hope of those things, you are in expectation of. So that two things are required: one, that we be not remoued from faith nor leese our faith. Secondly that we be not remoued from hope nor leese our hope. The difference betweene these 2. graces is this. Faith apprehends and layes hold on the grace and mercy of God in CHRIST. Hope layeth hold on the fruite of this grace, which is eternall life: and faith regards the word of the promise, but hope looks to the thing promised. The reason then is, that we should abide in the truth, because we looke and hope for euerlasting life, the blessednesse laid vp for the children of God.

Note. If there were no other reason, but to abide on the commandement of God, who commands vs to walke in obedience, nay though we should be damned, yet we are to giue obedience to the commandements of God. But when as God vseth this reason of alluring vs by propounding euerlasting life to vs, that ought much more to incourage vs hereunto. Men are naturally bent to desire honour, riches &c. The Lord here propoundeth to vs the greatest happinesse that can be, euen in the kingdome of heauen.

1. *Cor.* 9. 24. Euery man, saith the Apostle, runs the race, yet but a few, shall haue the prise. But seeing there are so many rewards in the kingdome of heauen for all that attaine to the end, what a blockishnes is it in vs that are so dull and dead to runne this race of Christianity?

Note. Againe, in these races they runne for perishable things, and they will for a time abstaine from things, that are pleasant, and content themselues with a hard diet, to the end they may runne better and be more light: and shall not we therefore abstaine from, and

abridge

abridge our ſelues of the pleaſures and profits of this life for the gayning of an incorruptible Crowne in the kingdome of heauen?

And therefore if we could rightly conſider that when that I leeſe my pleaſure here, and mine honour and wealth &c. if I gaine euerlaſting life in the kingdome of heauen, what loſſe haue I thereby? And on the other ſide, if in this life I ſeeke my pleaſure and delight, my credit, welth, honour, worldly preferment &c. and take no care nor paines for the life to come, to be partaker of the kingdom of God, what a wretched and miſerable caſe am I in? This would make vs more to labour for that which periſheth not, & to contemne theſe worldly things in compariſon of the heauenly, and this life in compariſon of that in the world to come.

The end of the eleuenth Sermon.

The twelfth Sermon.

COLOSS. 1. V. 23 to the 26.

23 *If ye continue grounded ad ſtabliſhed in the faith, and be not mooued away from the hope of the Goſpell, whereof yee haue heard, and which hath bene preached to euery creature which is vnder heauen, whereof I Paule am a Miniſter.*

24 *Now reioyce I in my ſufferings for you, and fulfill the reſt of the afflictions of* CHRIST *in my fleſh, for his bodies ſake, which is the Church.*

25 *Whereof I am a Miniſter, according to the diſpenſation of God, which is giuen me vnto you-ward, to fulfill the word of God.*

26 *Which is the miſtery hid ſince the world began, and from all ages, but now is made manifeſt to his Saints.*

WE haue entred into a certaine purpoſe the Apoſtle hath to confirme the *Coloſſians* in the knowledge and profeſſion of the truth receiued, ſhewing that there was no true grace vnles a continuance in that they had receiued.

And the drift or end of the Apoſtle is to ſtrenghthen the *Coloſſians*, and in them all Chriſtians in the continuance in their profeſſion.

feſſion. Reaſons wee haue heard before: other follow. As namely that the Goſpell, which they receiued by him, was the Goſpell of CHRIST, and therefore they ſhould continue.

An other reaſon of perſeuerance in the true faith.

And this Goſpell hee proueth to bee the true Goſpell, becauſe it was Preached by his Miniſtery, and of the other Apoſtles, which is confirmed by that of the Prophet, *Eſay* 2. *That the ſound of them went through all the world.*

And ſeeing this doctrine was Preached & receiued through al the world, therfore it was the true doctrin of God, for no doctrine but this, had euer, or ſhall haue this ſpreading, No not the wretched doctrine of the Arrians, which were onely in the Eaſt countries: Nor the doctrine of Popery, which neuer went ouer the whole world, for it was not receiued in the moſt parts of the world, no not of the *Grecians*, which are neere, yet ſtood alwaies at ſpeares point with it, and therefore it cannot be the true doctrine.

And the excellency of the Goſpell of CHRIST is argued to be a wonderful & marueilous doctrine, as being Preached by poore ſilly fiſhermen, and that without any other ſword but of the word, *and of the cenſure and diſcipline adminiſtred.*

Againe, this ſheweth the wonderfulneſſe of this doctrine, which is able to pierce and ſting the hearts of men, and to ſubdue the hearts, which is more then all the Emperours of the world could do: And therefore muſt needes bee the true word of God, which muſt ſo breake into the hearts of men. *Note.*

It is no maruell though the doctrine of Popery was ſo receiued, becauſe it was a doctrine of licentiouſneſſe of liuing, ſo many feaſts and holy-daies, ſo many indulgences for any wickednеſſe ſoeuer they *Note.*

would commit: beſides, in their ſeruice ſo many delights, ſinging, piping, ringing for the eares; gorgeous ſhews for the ſight, and euery ſenſe hath his playfellow, and therefore it fitted the humors of men notably, and therefore no maruell though many follow it. But the doctrine of the Goſpell doth cleane contrary, it reproueth the euill corruption of nature, and ſubdueth it; And therefore they that haue found this effect by the Goſpell, that it hath ſubdued our naturall affections, and conuerted our former life to a better, it is a notable argument to vs of the truth of this Goſpell.

Obiection. After the Apoſtle ſetteth forth his fidelity, diligence and painefulneſſe in his Miniſtery: But firſt he meeteth with an obiection, that this ſhould not bee the Goſpell, nor hee a Miniſter of God, becauſe he was in continuall affliction: and therefore no true Miniſter of the Goſpell, that God would ſuffer him ſo to be afflicted: And wee know it is the malice of men, becauſe they ſee any afflicted and diſtreſſed, they thinke them not to be the children of God: As *Iobes* friends, ſeeing all his goods taken away, his children and himſelfe ſo tormented, thought it was impoſſible he ſhould be an vpright man, but rather that hee was an hypocrite.

Pſal. 73. *Dauid* alſo though a valiant man, a Prophet and a wiſe man, yet was much ſhaken & like to haue gone backe, becauſe hee ſaw the godly ſo afflicted and in miſery: So here theſe, ſeeing the Apoſtle, one of the chiefe of the Apoſtles to be ſo grieuouſly perſecuted and afflicted, as him (1. *Cor.* 11.) doth confeſſe, comparing himſelfe to the other Apoſtles, whom they vpbraded him withall, he doth rehearſe his labours, trauels, perſecutions, afflictions, dangers, watchings, na-

kedneſſe

kedneſſe, cold, hunger, &c. And in the recitall of all theſe his troubles, he was now in bonds in priſon, & therefore they might thinke he was no true Miniſter of God, nor beloued, that God would ſuffer him thus to bee dealt withall.

But the Apoſtle anſweres, that he hath great cauſe of reioycing by his afflictions, addeth two reaſons: 1 One he maketh ſupply of the afflictions of Chriſt, that which was wanting in CHRIST, he doth fulfill: Secondly, it is for the Churches good, that he doth it for the body of CHRIST, which is his Church. For the firſt, here ariſe ſtrong arguments of the Papiſts for their doctrine of iuſtification by workes: And one is, they ſay that Saint *Paul* ſupplyed the paſſions of CHRIST, and therefore his paſſions are not ſufficient, but muſt bee peeced and patched with good workes: Secondly, they ſay, the Apoſtle ſuffered for the Church, and therefore the martirdome or merits of Martyrs are to be giuen to Saints for their good.

Solution.

Obiection.

For the anſwere of theſe, we are to know that the mẽbers of CHRIST, being ioyned with CHRIST, make but one CHRIST, they being diuers members of one body, which is CHRIST the Head, 1. *Cor.* 12. And as the wife taketh the name of the huſband, ſo do we of CHRIST being Chriſtians. Now then as our Sauiour CHRIST went before in afflictions, ſo we are to fulfill his afflictions and to follow him. *Heb.* 2. CHRIST abaſed himſelfe that he might make himſelfe like vs in ſuffering, and therefore we muſt bee like vnto him in ſufferings. So that we ſee what an argument they make, that becauſe wee muſt be like him in afflictions, therfore our afflictions muſt merite, nothing leſſe. Another reaſon is that he ſaith: *that which wanted in his afflictions, is ſupplied.* It is ment

Solution.

in regard of his ſeeling & ſuffering with thē, in their afflictions he ſuffereth as before in his owne body, ſo now in the perſon of his Church, and therefore ſaith to *Paul*, *Acts* 9. Saul *why perſecuteſt thou me?*

Obiection. The other reaſon, they vſe, is in that he ſaith; *Hee ſuffered for the Church.*

Solution. We are to vnderſtand indeed that the Miniſters of God, and the children of God, when they ſuffer, ſuffer for the Church, not for the *redemption*, but for the *confirmation, comfort, and example* of the Church, as the Apoſtle ſheweth, 2. *Cor.* 1. 6. *If wee be afflicted it is for our conſolatiō, &c.* As if he had ſaid, I ſuffer for your cauſe, that yee ſeeing my afflictions and patience in my trouble might take example to follow mee, and ſeeing my conſtancy through God that doth ſuſtaine mee, yee might receiue comfort and example in continuing conſtant your ſelues, & might wade through the afflictions that come vnto you. And therefore we ſee what is the cauſe why the children of God ſuffer, *viz.* for the Churches ſake, by ſtanding conſtantly in the defence of the truth, which Satan eſpecially aymeth at, to make them depart from it, and his inſtrumēts alſo not ſo much look for their life, as the defaming of the truth: & therfore we continuing cōſtant in the truth, we are cōquerers, how hardly ſoeuer we be delt withall. And therefore wee ſee what ſlender grounds they haue of the doctrin of merits, & indulgēces which they giue, attributing ſaluatiō to merits of Saints and Martyrs: Where they alſo deale moſt wretchedly and blaſphemouſly againſt the God of heauen, & the Son of God, which ſpeake againſt the imputation of the righteouſneſſe of CHRIST to vs, and yet giue that honour to Saints in that they will haue their righteouſneſſe imputed vnto others.

Note.

Note.

This

This we are taught that if we will indeed raigne with CHRIST wee must bee content to suffer with Christ, be content to vndergo persecutions, frownes & scornings of our friends and others, we must take part with CHRIST in his afflictions. He that would weare Christs *Crowne*, must beare CHRISTS, *Crosse*. *Doct.* 1.

Another thing that we are here to take comfort in our afflictions, in that CHRIST seeth their afflictions and is as tenderly affected, as if he himselfe were in trouble, in prison, fire &c. *Doct.* 2.

And therefore in the Epistle to the Hebrewes the Apostle saith, he himselfe was afflicted, as that we might be redeemed, so also that he might haue experience of our troubles, that so he might the more tender vs in our afflictions. As the woman that hath felt the paines of child-birth can tell best what it is. So CHRIST himselfe knoweth our troubles, who hath had the sense of troubles in himselfe. Heb. 2 17. 18.

The Apostle after calleth himselfe, the *Minister of the Church*, as before of the Gospell, both are one. He meanes that he was Gods Minister for the edification and comfort of his Church. The end of his Ministery of the Church: is *to fulfill the word* of God, by calling those that are to be called to the knowledge of the truth wherein the word is fulfilled, or els fulfilled in hardning the hart of those, that are not to be saued: for to them the Ministery of the word is to further iudgement, to them, that contemne it, and profit not by it. In the next words he sets downe the dignities of Gods word 1. it is a *mistery*, a secret; secondly a mistery *hid from all ages*, thirdly reueiled onely to the faithfull *or Saints. A Mistery.* A word taken from the heathen from their superstitious vsage in their diuilish religion, especially among Verse. 25. How the word of God is fulfilled. Verse. 25. Dignity 1.

the *Egyptians*, their religion being called a miſtery, and their miniſtry miſticall, or miſteriall men, their religion being hid to the Prieſts alone, who by pictures of birds and beaſts had all their religion expreſſed that others might not know it. And therefore we ſee how fitly this ſuperſtition of the Gentils may agree with the Doctrine of Popery, which will haue the word hidden from the lay people as they called them. Whereas God would haue his will deliuered vnto his ſeruants and people.

Note.

The commendation of the Goſpell then is ſet forth by this word Miſtery, In that it is ſuch an excellent thing as that it can not be attayned vnto by any wit of men and Angels. And therefore the Angels are ſaid *to ſtoup to looke* into this maruelous worke of ſaluation, by the Doctrine of ſaluation.

1. Pet. 1. 12.

Men vſually of fine wits will be looking into things, that are hard, and darke, and high, and therefore *Salomon* ſaith harken my ſonne, and I will tell the darke parables.

And in another place I will teach thee things of high account wherein the wiſeſt head may be occupied. So that we ſee the excellency of the Goſpell.

Dignity. 2.

Againe this is a miſtery *hid from the beginning* ſo many thouſand yeares. But this may ſeeme to confirme an errour in Popery, that this being hid from ſo many generations, was hid from *Abraham* and the reſt of the Patriarks, and therefore they could not be ſaued. But if we be the children of *Abraham* and muſt reſt in his boſome, then he was ſaued. But for anſwer, it is to be ment that the promiſe of this miſtery was giuen to *Abraham*, but it came not till now, and therefore in regard of that it was hidden. And againe though it was knowne, yet it was but darkly

Obiection.

Anſwer.

knowne

knowne in clouds and figures, and therefore they could not ſee it ſo plainly as we doe. For the fathers did not ſee the ſuffrings of CHRIST, as we doe, and therefore in that regard it was hidden.

And this the Apoſtle to the *Epheſians* ſheweth, when he ſaith, this miſtery was not opened in other ages vnto the ſons of men, as it is *now reuealed vnto his holy Apoſtle & Prophets. &c.* As we go before them in knowledge, ſo alſo in obedience, els it is to our greater condemnation. Eph. 3. 5.

Instruction.

Reuealed to his Saints, viz. to thoſe onely, that are the children of God, not to all men and therfore it is that CHRIST praiſeth his father for hiding this from the world, yea from the wiſeſt of the world, and for opening the ſame to *Babes*, and he hath choſen the fooliſh, ſaith *S. Paule*, to confound the wiſe. 1. Cor. 1. 27. Dignity 3. It is rare. Math. 11. 25.

Obiect. But the wicked know the Goſpell, the truth of it, which is by the working of Gods ſpirit onely, and beleeue it, and can defend and diſpute of it, and yet haue no part in it. How then? is it not reueiled to them? *Obiection.*

Anſwer. That vnderſtanding is no true vnderſtanding, becauſe it is not ioyned with an alteration, in that the Goſpell hath not conuerted them to it: they do (it may be) know the Goſpell, but they do not obey it, they do not reſt in the ſhadow of it, the Goſpell cannot perſwade them to ſubmit themſelues to the kingdome of CHRIST, & to obey his laws. The vertue therefore and efficacy of this miſtery is hidden to them, and not imparted. *Solution.* *Note.*

The end of the twelfth Sermon.

The

Parents duties.

Eph. 6. 4.

The duties of parents are diuers 1. To ſee the diſpoſition of the children, and according to their fitneſſe to diſpoſe them in this or that calling; ſpecially to bring them vp in the feare and information of the Lord. Secondly to lay vp for their children, 2. Cor. 12. 14.

Verſe 21.

And further, not to *prouoke* them by vndiſcreet correction, in not correcting them, according to their ſexes and ages, as when they correct their ſonnes and daughters, and all alike: which may prouoke them, or giue occaſion at the leaſt (for children ought to beare it patiently though they be iniuried) yet they may diſcourage their children by *indiſcret* and *too hard* correction.

And on the other ſide, parents are to take heed that they kill not their children by too much pampering them, which is oft times the cauſe of the death of their ſoule & body, as *Dauid* did his ſonnes, who when he was loath to diſpleaſe them, *Abſolon* ſought his kingdome, and his life, and defiled his Concubines.

Verſe. 22.

Then he commeth to the next couple, of ſeruants and maſters. And ſeruants are commanded to be *obedient to their maſters* in the *fleſh*. So called, firſt becauſe they are onely for this life, and can reach no further; *mitigating* the ſharpneſſe of ſeruice in thoſe times, wherein ſeruants were bond-ſlaues, ſo that all, that was the ſeruants, was the maſters.

For otherwiſe, 1. Cor. 7. 22. The Apoſtle ſheweth that ſeruants be Gods *free-men*, as well as the maſters, if they be Gods children. Secondly, maſters of the fleſh, becauſe they cannot command their ſoules, but onely their body.

The dutyfullneſſe of ſeruants conſiſteth in 2. things:

firſt

firſt that it be done with *faithfulneſſe*, not with *ey ſeruice*, but as in the preſence of God. Secondly that it be done *willingly*, and *freely*, and frankely. For the Lord (2. Cor. 9.) loueth a *chearfull giuer*. 1. Cor. 9. 7.

And therefore the Apoſtle ſaith, they muſt doe it, *as vnto God*. Examples we haue of *Abrahams* ſeruant, whoſe faithfulneſſe we ſee, who being ſent to fetch a wife for his maſters ſonne, when he came to the place fell vpon his knees, and prayed, and commended his buſineſſe to God. Which teacheth that ſeruants muſt not onely be faithfull, but carefull by commending their buſineſſe vnto God: and therefore they are to pray both for ſtrength, and *wiſedome* in their maſters buſineſſe. *Verſe.* 23. Gen. 24. 12. *Note.*

Againe, we ſee in him a ſinguler diligence, in that comming to the place, ſet vp the camels, and ſaw them ſerued, before he would reſt, though he was a weary, & would not eate before he had his anſwer. And chapter. 31. in *Iacobs* faithfulneſſe to *Laban* his vncle.

In Iacob we ſee his diligence, and paynes, both in *the heat* of the day, and in *froſt* of the night. And as the greater and waightier the buſineſſe of his maſter is, by ſo much the more he is to commend his buſineſſe vnto the Lord, and ought to be more carefull.

A reaſon the Apoſtle rendreth, that whereas if the ſeruant haue an *vnkind*, or a *poore* maſter, that cannot, or will not repay, nor recompence his paines, he is thereby made careleſſe, yet the Lord telleth him, that if he be faithfull, he is the *Lords ſeruant*, and he will reward him with an *inheritance*, accounting him as a *child*. *Verſe.* 24.

He that doth iniury. This is brought as a reaſon both to the maiſter and ſeruant, that if the maſter

God is no respector of persons.

be iniurious vnto the seruant, the Lord will not spare him, because of his wealth and high estate, because he is aboue his seruant: as earthly iudges will oftentimes be partiall. Nether will he spare the iniurious seruant, because of pity to his pouerty and inferiority.

(*.*)

The end of the 28. Sermon.

The 29. Sermon.

Coloss. 4. V. 1.

1 *Ye maſters, doe vnto your ſeruants that which is iuſt and equall, knowing that yee alſo haue a maſter in heauen.*

You Maiſters, looke that you yeeld vnto your ſeruants both wages, and meate, and drinke, as that which is right: and with moderate reſt, and recreation, ſome further recompence, according to the good ſeruice they haue done; as that which is equall: conſidering that as your ſeruants are to render an account vnto you, ſo you muſt giue an account vnto your Maiſter which is in heauen.

THE duty of *maſters* is, 1. To doe *iuſtly*, *viz.* that they giue that, which they agree vpon according to the law, in regard of their wages. Duties of Maſters to their ſeruants.

Secondly that they deale *equally* towards them, *viz.* with conſideration beſides.

And therefore it is requiſit that the maſter account the ſeruant in ſome ſort as a child, and in that regard to carry an *equall* hand to him, as to his child,

2. King. 5. 13. and to loue him. And therefore we see that *Naamans* seruant called his master *Father*.

Iosh. 7. 19. And *Iosua*, being a *magistrate*, called *Achan*, though a theefe, *sonne*: such affection is required of masters and seruants one to another: the master should rule and command as a father, and the seruant is to be dutifull as to a father.

Note. By that which is equall therefore is ment all things meet, besides their meat, drinke, and apparell (which is of their bargaine) but especially for their *instruction*, that they be taught and instructed in the will of God: and therefore ought they to haue liberty both to goe to the publike *seruice* of God, especially on the *Lords day*, and also that they haue beside some time for *honest recreations*.

Note. And therefore better it is to be many mens *Horses*, or *Oxen*, then their seruants: for to their oxen they will giue meat for their worke.

But peraduenture to seruants they will deny that: and especially will haue little regard that they serue God, for they will hardly spare them so long from their *drudgery*.

Furthermore according to their seruants faithfulnesse, and as they haue profited their master by their seruice, so ought they to reward them. Deut. 15. 14. For it may be that the masters life may be saued by his seruant, and therefore accordingly he is to haue regard vnto him.

And therefore in that place of *Deut.* Howbeit a stranger might be kept as a seruant all his life, yet the *Iewes* are commanded, that if one of their bretheren. 1. one of the twelue tribes, Deut. 15. 12. 14. if he were a seruant, hee should goe out free at the end of seuen yeares, at which time his Maister

is

is commanded to giue him of his *wine*, and of his *oyle* and *corne*, and of what God did bleſſe him with: for that hee hath bene a meanes, whereby that hath bene increaſed. Euen ſo Maiſters are taught that according as God hath bleſſed and enriched them by the labour and meanes of their ſeruant, ſo they are to recompence them, *ouer* and *aboue* their wages: It followeth. *Note.*

VERSE 2.3.4.5.6.

2 *Continue in prayer, and watch in the ſame with thankeſgiuing.*
3 *Praying alſo for vs, that God may open vnto vs the dore of vtterance, to ſpeake the myſtery of* CHRIST: *wherefore I am alſo in bonds.*
4 *That I may vtter it, as it becommeth me to ſpeake.*
5 *Walke wiſely toward them that are without, & redeeme the time.*
6 *Let your ſpeech be gracious alwaies, and powdered with ſalt, that yee may know how to anſwere euery man.*

WEE haue heard of *generall* duties to all men, and *particular* to ſome ſorts. Now he commeth to a third kind of duties, which is of another ſort, as it were *compounded* of both, being partly generall, & belonging to all others, partly particular, which did after a more particular ſort belong vnto them, *viz.* prayer, and thankeſgiuing, &c. As if the Apoſtle ſhould thus ſpeake;

And now to returne againe to the generall duties, and yet ſuch as for the moſt part belong rather vnto you, then vnto other perſons, and Churches, not ſo ſtated or affected as yours, I exhort you to take paines, and to continue in petitions, and requeſts vn- *Verſe 2. The Metaphraſe.*

to

to God, with heed taken that it be not done careleſly and drowſily; the which both with continuance, painefulneſſe, and watching, muſt bee done and performed in thankſ-giuing, for graces already receiued.

3. Praying in both ſorts, as for all men, and the faithfull aboue others, ſo eſpecially for mee, and *Timothy*, that God would open our mouthes wide; as a gate (otherwiſe ſhut) is ſet open, that wee may ſpeake the ſecrets of CHRIST, naturally, hidden from all men, and by deſpenſation of GOD alwaies to the comming of CHRIST, obſcurely knowne to the faithfull, yea to the Angels themſelues, for which I am in hold.

4. In which reſpect you are yet further to ſtrengthen and ſtretch out your prayers for mee, that all feare ſet a part, I may make it manifeſt; as it is meete, both in regard of the excellency thereof, and the ſpeciall truſt of the Apoſtleſhip, which is committed vnto mee.

5. And ſeeing you dwell amongſt thoſe that are ſtrangers from God walke wiſely, that you bee neither infected with their euils, nor they haue occaſion to ſpeake euill of the truth, and that, by the light of your godly conuerſation, they may bee alured to giue eare to the truth, therein following the example of diligent Marchants, that to redeeme their loſſes that are paſt, watch to take all oportunity of gayning.

6. More particularly looke to your ſpeeches, in the wiſe ordering whereof Chriſtian wiſedome is ſingularly diſcerned, that it bee alwaies (as ſauory meate) well ſeaſoned, whiles you ſhal be able to anſwere euery man according as their particular eſtates require.

The

The ſumme is an exhortation vnto certaine Chriſtian duties, eſpecially concerning the *Coloſſians*, though belonging alſo to all Chriſtians.

Firſt a duty towards God, *viz*: prayer.

Secondly towards men, how to carry themſelues, whether within or without the Church.

For prayer in generall, wee are to conſider, that it conſiſts on two parts, *petition* and *thankeſ-giuing*, and therefore by prayer hee onely meaneth heere *petution*, and *ſuit* vnto God, becauſe of the other part, *viz*: hankeſ-giuing, he after exhorts them them too.

Concerning prayer, the excellency of it is not here to bee ſpoken of: as that it is a *key* to open all Gods treaſures, &c.

But wee are to conſider that which the Apoſtle ſpeaketh of heere, *viz*: exhorting them to continue, and to bee watchfull vnto prayer: by which, both *continuance* and *feruency* in prayer are vnderſtood: For continuance in prayer, it is the ſame as to pray alwaies, as the Apoſtle requireth in another place, when hee ſaith: *pray continually*: It is not meant that one ſhould doe nothing but pray: for then wee ſhould not eate nor ſleepe. But hee meaneth that wee ought to keepe a ſteddy and continued courſe of prayer, not onely publickely, but priuately, and particularly in our cloſets. For wee haue not onely generall, but particular matters to pray for, which concerne our ſelues particularly. 1. Theſſ. 5. 17.

And the Apoſtle ſaith that men are to continue this ordinary courſe of priuate prayer. For many will beginne, but will ſoone bee a weary of it: And therefore hee meaneth that the ordinary courſe, which wee ſee vſed to bee three times a day ordi-

narily, is not to bee left off. And therefore it is called the ordinary sacrifice, which was onely in the morning and euening offered, yet called the continuall sacrifice, because it was continually offered euery day.

Exod. 29. 38. 40. 41.

Note. Secondly, in that hee saith, *watch* vnto prayers, hee noteth that it must bee a *feruent*, not a *drowsy* prayer, and wee must keepe our mindes close vnto God, that they doe not wander abroad: And that it bee done with *earnestnesse*, not *drowsinesse*, which is oft turned into sinne: which commeth either from the *cares* of this life, or from *sorrow*: As the Disciples, when our Sauiour exhorted them to pray, they by *sorrow* for his departure were ouer-come with sleepe.

Luke 22. 45.

But furthermore, as wee are to aske in prayer, so wee are to returne vnto the Lord in thanke-giuing, contrary to the custome of men, that are watchfull enough to aske, but returne not with thankes: and a generall fault it is that wee are *long* in our *Petitions*, and *short* in our *Thanksgiuing*.

Luk. 17. 17. 18. This corruption wee see in the nine Leapers, that were earnest in their petitions vnto CHRIST, but forgot to giue thankes, when they had receiued their desires.

But the Apostle exhorts vs to bee as watchfull to thanks-giuing, as to petition, contrary to our corrupt nature.

And seeing by reason of the benefits of God wee want, and our great wants, wee haue neede to aske supply of God.

So is there none of vs, but wee haue receiued many and ample blessings of God; and

therefore haue as iuſt cauſe to returne him thankes.

But many men haue their eye all vpon their wants, that they wil neuer look vpon the graces & bleſſings of God, beſtowed on them, whereof they are forgetfull.

And as many are faulty in this, ſo there are more which are guilty of this fault, as to thinke all is well with them; and therefore cry *Peace, peace* to themſelues, thinking they haue need of no more grace of God: and therefore neglect to cry and ſue vnto God earneſtly for further graces and mercies. And as it is a generall ſinne, in regard of mens particular eſtate, ſo alſo in regard of the generall eſtate of the Church. This is a generall ſinne, that men forget to pray for things ſhe needs, and to giue thankes for fauours ſhewed her.

And many there are, who haue their eyes ſtill vpon the wants and blemiſhes of the Church, and are ſtill crying out vpon them; And becauſe of that, are neuer thankfull vnto God for thoſe mercies that God hath beſtowed vpon the Church, as the Word, and Sacraments, which they may freely come vnto in peace: yet they ſay, that all is but as Popery, ſo vnthankfull vnto God are they for theſe mercies, contemning them, as nothing, becauſe they want thoſe which are are alſo conuenient. *Note.*

Another ſort of people in the Church there are that ſeeing themſelues better then other Churches, in other places, content themſelues with their eſtate, which they haue, as though there could bee no amendment, nor remouall of thoſe corruptions which are yet remaining: whereas yet there ought to bee this care in euery one of vs, that as we ought to be

thankefull for the mercies God giueth vnto the Church, which are to be thanked for; ſo further we being not our ſelues by our place able to reforme the wants, yet ought wee to goe to the Lord for redreſſe.

And the Magiſtrates eſpecially are to labour for the reformation, according to the word of God, of thoſe things that are amiſſe. And thus much of prayer in generall.

Verſe. 3. Then he commeth to exhort them to pray particularly, for them which were Miniſters. Indeed praier is a principall duty, which a man can performe vnto others; which duty we owe to all men, but eſpecially to thoſe which are *ouer vs*, as the Magiſtrates, though *euill*, much more if they be religious. And as for others, ſo for the Miniſters wee are to bee carefull to pray for them; becauſe the Lord hath ſet them to be the ſpeciall meanes of his glory in the miniſtery of his Word, wherein they aduance the kingdome of Chriſt. Againe, they are the meanes of our calling, by deliuering the word of God for vs; and therefore they are the ordinary meanes of our ſaluation.

1. Tim. 2. 1. 2.

1 Reaſon why Miniſters ſhould bee prayed for.

2 Reaſon.

3 Reaſon.

Againe, they are to be prayed for; becauſe in their fall the Diuels kingdome is exalted: And contrariwiſe, by their ſtanding the Diuels fall is procured, and the kingdome of God aduanced. And we are to pray for them, that they may both *teach*, *admoniſh*, *comfort*, and *exhort*, and *reproue* vs for our good.

Note.

And the Apoſtle teacheth them the cauſe why they ſhould *pray for him*, *viz.* that he may be loſed: *viz.* ſeeing now he was in priſon, and could not preach, as before time, indeed being bound, yet *the word was not bound*: for he laboured by Letters and Epiſtles, which hee ſent abroad to this Citty, and that Citty: And

therefore

therefore he wils them to pray that he may haue free liberty to speake: and therefore compares the *opening* of his mouth to a *dore*, that it may be throughly opened, to preach the whole will of God to all men freely, without any flattery, or *restraint*. And he giueth a reason that they should pray for the opening of their mouthes, because it is a *Mystery*; signifying that the Gospell is a hid thing, a thing hid from the *wit* and *reason* of men: for howsoeuer the knowledge that there is a God, and the creation be no mysteries, because euery one hath that knowledge naturally in him, though the Atheists would gladly put out that light: yet the redemption by our Sauiour Christ is a mystery hid from the reason of Men and Angels, before it was reueled. Againe, it is a mystery, because in a sort it was hid from the *Iewes*, before the comming of Christ, being not so plainly knowne as afterward. And seeing it is a secret of God, we ought to desire to haue it *opened*, as men will be desirous to know the secret councels of a Prince when they are published. *Note.* *Verse.*

And he saith further, that they pray that hee may speake as he ought to speake: which is in *Verse 4.*

{ *Matter*, { *Manner*.

Matter, that he may teach the *truth* of God, and *all* the truth of God, as the Apostle saith to the *Ephesians*.

Secondly, that hee may preach that is was *profitable*, and therefore not those things that tend to breed contentions.

Thirdly, men ought not onely to pray that the Minister speake truth, & that profitable truth, but those things especially which the people haue *most need of*: for some things are more needfull for one people then for another.

The *Manner*, that it be done with the *loue* of God ſincerely, and with the *loue* of the people, and deſire of their *good*: and that it be done, not with the *feare* of any man, or *pleaſing* any: nor of *enuy, malice*, nor any other *euill* affection, and boyling of heart. But as the Apoſtle *Peter* ſaith: *Let him that ſpeaketh, ſpeake as the words* and Oracles *of God*. Thus much of the duty to God.

1.Pet.4.11.

Verſe 5. *Towards Men*, he exhorteth to duties alſo: for he ſaith: *Walke wiſely towards them that are without*. In the Epiſtle to the *Epheſians* he vſeth the ſelfeſame words, but there generally towards all men: But here he vſeth it *particularly*, to walke wiſely, *to thoſe that were without*. For beſides *Chriſtians* there were in this Citty *Heathen* men vncalled, and *Iewes*, which held of their ceremonies; and therefore the Apoſtle willeth them to *walke wiſely*, becauſe the corruption of men is ready to catch any thing againſt the Goſpell, by the profeſſors of it, ſpeaking ill of it, if they ſpy euill in them. And alſo errour is like to a Canker, that if it begin, it ſpreadeth further, and corrupteth as it goeth, 2.*Tim.* 2. 15.

Epheſ. 5. 15.

Aſimile.

(*.*)

The end of the 29 *Sermon.*

The

The 30. Sermon.

COLOSS. 4. V. 7. to the 12.

7 Tychichus *our beloued brother, and faithfull Minister, and fellow seruant in the Lord, shall declare vnto you my whole state.*

8 *Whom I haue sent vnto you for the same purpose, that he might know your state, and might comfort your hearts.*

9 *With* Onesimus *a faithfull & a beloued brother, who is one of you. They shall shew you of all things here.*

10 Aristarchus *my prison-fellow saluteth you, and* Marcus, Barnabas *sisters sonne (touching whom ye receiued commandements. If he come vnto you, receiue him.)*

11 *And* Iesus, *which is called* Iustus, *which are of the circumcision. These onely are my work-fellowes vnto the kingdome of God, which haue been vnto my consolation.*



E haue heard how the Apostle hauing first admonished and taught of the things belonging to all Christians, proceeded to those things which belonged to euery particular estate of Christians. And now he shutteth vp his Epistle with certaine other things, which are neither generall, nor particular, but of a middle sort.

In

7. In the loue and care I beare vnto you, I haue ſent *Tychicus* vnto you who ſhall informe you of all my eſtate, whereof I know you will be glad to heare: whom that you may receiue as it becommeth, I commend vnto you for a brother, worthy to be beloued: alſo for a faithfull Miniſter, and my fellow in the Lords ſeruice.

8. Whom I haue ſent, as to let you vnderſtand of mine affaires, ſo to know what caſe you are in, thereof to make report vnto me, and eſpecially that he may comfort you at the heart, againſt the ſtorme of perſecution raiſed againſt you.

9. And with him, that the embaſſage may haue more authority, and that in the mouth of 2. witneſſes, the things concerning you or me, may be better aſſured, I ſent *Oneſimus*, a brother both faithfull and worthy to be beloued, howſoeuer he hath ſlipped in time paſt; who is alſo one of the members of the ſame Church: theſe two ſhall giue you to vnderſtand of all things that may concerne you, that are done in thoſe parts.

10. *Ariſtarchus* in loue ſaluteth you.

11. So doth *Marke* and *Ieſus*: whom that you may be prouoked to loue againe, I would haue you to vnderſtand, that touching *Ariſtarcus*, he is me, fellow priſoner for the Goſpell: touching *Marke*, he is ſiſter ſonne to *Barnabas*, that not able ſeruant of God, of whom you haue had commandement, that if hee come vnto you, you ſhould receiue him accordingly.

And touching *Ieſus*, his conuerſation hath bene ſuch as thereby he hath gotten the ſurname of *Iuſt*. And of them all three together, there are great cauſes why you ſhould reſpect them, for that they are of

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the race of the Iewes, with whom God hath made ſpeciall couenant: eſpecially ſeeing that of ſo great a number of Iewes that are here, onely theſe three, helpe to aduance the kingdome of heauen by giuing aſſiſtance vnto mee.

The ſumme of all which, as well of this, as of that that followeth to the end of the Epiſtle, is to giue to vnderſtand their mutual eſtate, as well his to them, as theirs to him, together with certaine ſalutations from ſome, and to ſome.

But firſt we are to ſpeak of that in the former Text, which remaineth to be handled, wherein the Apoſtle had exhorted them to walk *wiſely*, & warily. One ſort of wiſedome is that they be not infected by the *pitch* and *ſmoke* of the naughty corruption of the wicked. *Verſe 5.*

Secondly, that they ſo walk towards the ſtrangers, that they giue no occaſion to them to ſpeake euill of the Goſpell, and that by their godly conuerſation thoſe without may be called to the truth.

And it is neceſſary that dwelling among wicked mē we ſhould walke warily and wiſely, that wee bee not corrupted by them, becauſe by reaſon of the infection remaining in vs, wee are as ready to take infection from others, as the *tinder* to take fire. *Note.*

Which how dangerous it is, we reade in the example of diuers of the notable ſeruants of God: As of *Lot*, who by couetouſneſſe chooſing to liue in the fatteſt country of *Sodom*, learned their to be drunken, with which he was ouertaken by his daughters. Gen. 19.

And *Ioſeph* himſelfe though a notable yong man, as the like was not in thoſe daies, yet in the Court of *Pharaoh* learned to Court it and diſſemble, & ſweare fearefully by the life of *Pharaoh*: And therefore much more ought we to take heed of this infection. Gen. 42. 15.

Foure reaſons of walking wiſely towards them, that are out of the Church.

Reaſon. 1.

1. Theſ. 4. 11.

Another cauſe why we ſhould take heed of walking wiſely, is becauſe the wicked will be ready to take all occaſions of ſpeaking euil of vs. And the occaſiõs are diuers, that the infidels wil haue regard vnto: as in the 1. *Theſſ.* 4. the Apoſtle bids them to walke *quietly*, not to be trouble ſome: for they will marke, if we be ſuch as be buſy to meddle in other mens matters, and therefore we ought to be ware of that, which without wiſedom we cannot auoid.

Reaſon. 2.

1. Theſ. 4. 11.

Againe, they will marke whether men be laborious in their vocation, that they labour with their owne hands, therefore the Apoſtle bids vs worke with our owne hands. For it is a ſhame that we by idleneſſe ſhould be conſtrayned to beg at their dores, which will be a cauſe to make them blame our religion.

Reaſon. 3.

2 Pet. 2. 12. & 3. 1. 2.

Thirdly, another cauſe why we ſhould walke wiſely is to the end that we might call thẽ to repentãce by our godly conuerſation, hauing care eſpecially to be wary in thoſe things, which the aduerſaries of the Goſpell haue by the light of nature a ſpeciall in-ſight in: els we ſhall be a great offence vnto them. Laſtly, that men, that ſpeake ill of vs, might be *aſhamed*.

Reaſon. 4.

1. Pet. 3. 16.

Verſe. 5.

A ſimile.

After the Apoſtle exhorteth to another matter, that we *redeeme* the time: the word ſignifieth an *oportunity* of time, and *fitneſſe*. Which waryneſſe the Apoſtle draweth from the practiſe of marchants, that hauing had any great loſſe, they will watch all markets, and oportunities to recouer that loſſe, which they haue had, and to make vp the breach, they haue made in their ſubſtãce, ſo are we to watch to recouer, that we haue loſt, by taking all good oportunity.

Note.

A ſimile.

And we are to do as the wayfaring man, that hauing ſlep't to long, or been to long at dinner, will make the more haſt after. So ought we to conſider how in

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our life time we haue ſpent the time lent vs by God, and wherein we haue been behind hand in the ſeruice of God. That whereas if our life were a 1000. yeares, (as none neuer came vnto, which yet is but a momẽt to the life to come) it were too little to ſpend in the ſeruice of God. And therefore if any of it hath not been ſo ſpent, we are to be carefull to indeuour our ſelues according as the Apoſtle *Peter* exhorts vs, that, if we haue ſpent the time in drunkeneſſe gluttony, luſts, wantonneſſe, we ſhould now leaue.

Redeeming the time: ſignifying that if poſſible we can, we are to buy it out, and to buy it out euen with *much money*, nay with our *life* it ſelfe, if need be.

And therefore it ſheweth the notable corruption of vs, that the time, which we ought to redeeme and buy out by much coſt, we are ſo careleſſe of it. that we ſpend it in our worldly gaynes and pleaſures. And therefore we ſee how men ſpend and paſſe the time in cards and dice, and other vanities. We ſee our Sauiour Chriſt *Luke* 14. being on the Saboth called to a feaſt, ſee how he redeemeth the time. Firſt ſeing them ſtriue for high places, he there taketh occaſion to tell them a notable doctrine, not to exalt themſelues: and againe he counſels them to bid the poore. Luk. 14. 7. 10. 13.

And further, vpon the ſpeach of a man, which ſaid, *Bleſſed is he, that eateth bread in the kingdome of God*, he propounded a parable to inſtruct them therein. Luk. 14. 15. Math. 22. 2.

Another notable example of our Sauiour Chriſt, that redeemed the time, he we ſee in his taking occaſion with the poore woman, which was an harlot, to call her, *Ioh.* 4. And after, with the diſciples, one ſeeing the harueſt taketh occaſion to giue

a notable ſpeech to his Diſciples, to pray vnto the
Math.9.37. Lord to ſend forth reapers into his ſpirituall harueſt:
Luke 10.2. which teacheth vs to redeeme, and take all good occaſions of ſpeaking and doing good things; contrary to the wretched practiſe of filthy perſons, that take all occaſions of filthy ſpeeches and deeds, as of *Herodias* againſt *Iohn Baptiſt*, *Marke* 6.23.24.

Verſe 6. After hee commeth to a notable doctrine about the tongue, that in regard of their godly conuerſation to the Infidels they ſhould haue eſpeciall regard to vſe their tongues wel. For it is as a *rudder* of a ſhip, or *fire*, that being well vſed is profitable, if otherwiſe dangerous: And hee will haue them to order their tongues wiſely, that their ſpeech be *ſeaſoned*, *viz.* that they know when to *ſpeake*, when to bee *ſilent*: And in ſpeaking that they know how to ſpeake according to the perſons preſent, ſo to direct the ſpeach according as is moſt fit for euery ones condition & eſtate. Which as it is requiſite in the Miniſter, ſo in all men:
1.Tim.5.1.2. Therefore the Apoſtle wils *Tymothie* to admoniſh an
Prou.26.4. old man, as it becommeth a father, and the yong men as brethren: And *Salomon* ſaith, *Anſwere not a foole according to his folly*, *viz.* in words and babbling: for that will breed further brabling without end. And yet anſwere him in his folly, to ſtoppe his mouth, meaning, according as is moſt fit for to be anſwered
Prou.26.5. vnto him, *leaſt he be wiſe in his owne conceite.*

Verſe 7.& 8. In this Text the Apoſtle ſendeth theſe meſſengers to vnderſtand the eſtate of the Church, and to ſignifie their eſtate: and further for mutuall comfort, and to ſtrengthen the Church: he therefore ſendeth theſe worthy men, *Tychicus* and *Oneſimus*.

Doctrine. Heere we learne that it is a neceſſary duty for the Miniſter to know the eſtate of his Flock, and for the

Flocke

Flocke to know the eſtate of the Miniſter: For the Miniſter, it is neceſſary that he know. For as a good Shepeheard will know the eſtate of his Flocke, ſo ought the Miniſter of his ſpirituall charge, that hee may accordingly lay forth vnto them his admonitions, exhortations, and may commend them in their wants vnto God. Prou. 27. 27. A ſimile.

The people are to vnderſtand the ſtate of the Miniſter: not to the end to pry out his faultes to haue matter to accuſe him, as the cuſtome is now: but to the end they admoniſh him, if hee bee faulty, as after ſhall appeare in the end of this Epiſtle. *Note.*

Secondly, that if there be any ſuch want, they may the more commend their Miniſter vnto God, to haue ſupply for their inſtruction.

So is the Miniſter alſo to do for the people, And ſo is the duty of euery Chriſtian to enquire of the ſtate of the Churches, and of the Miniſters in all places, to the end that for the good wee may bee thankfull vnto God, for any euill we may be earneſt vnto God in prayer.

Men for the end their Marchandize may proſper, will bee inquiſitiue of the ſtate of the place, and of the traffique: Much more ought wee to bee of the Churches of God. And therefore wee ſee an example in *Nehemiah* that when Embaſſadours came vnto the King out of his Country, hee was inquiſitiue of their eſtate, and went vnto the Lord in prayer, in regard of their great afflictions: So ought we to do. A compariſon. Nehe. 2. 5. 6.

Here alſo we ſee the great loue of the Apoſtle that parteth with *Oneſimus*, which (as is in the Epiſtle to *Philemon*) had bene vnthrifty, but was now very profitable vnto the Apoſtle: and therefore writeth to *Philemon*, that if hee would receiue him, bee ſhould, *Verſe 9.* Philem. 11.

yet

yet hee was very profitable vnto him. And notwithſtanding he ſendeth him to the *Coloſſians*, and ſpareth him from himſelfe, which was much more to ſpare *Tychicus*, which was a Miniſter.

Doctrine. Whereby Miniſters are taught to depart from their owne profit for the good of the Church.

Verſe 10. After the Apoſtle ſendeth ſalutations of diuers, but of three eſpecially, *Ariſtarchus*, *Marke*, and *Ieſus*, to teſtifie their loue to the *Coloſſians*.

Doctrine. *Doct.* The duty of Miniſters is not to diſgrace one another, but to *commend* and *praiſe* the good things in their fellow Miniſters to the Church, that they may nouriſh and increaſe the good opinion, which the Church hath of them, to the furthering of their Miniſteries.

Theſe three hee eſpecially commendeth to bee chiefly accounted of by them, in regard of the things common to them all, as namely they were of the circumciſion, being of the Iewes, and yet continued conſtant vnto the truth. Then that they were fellow-labourers with him in the Miniſtery, and that they were very comfortable vnto him, abiding and ſtaying with in his perſecution.

Particularly hee commendeth *Ariſtarchus* vnto them, for that he was his fellow-priſoner, ſuſteyning the ſame bonds with him; *Ieſus* hee commendeth to be ſuch a one, as that by his godly conuerſation had gotten this good report, amongſt the children of God, that he was ſurnamed *Iuſt*.

And *Marke* he commends, for that hee was the ſiſters ſonne of *Barnabas*, a worthy man, and an Apoſtle, and therefore worthy to be acounted of by thē: and well entertained if hee ſhould come vnto them: *Note:* Where we may ſee what was the cauſe of the falling

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out of *Paul* and *Barnabas* was, why *Barnabas* tooke *Marke* part, when as *Marke* hauing fainted by the way, by reaſon of the hot perſecution, *Paul* refuſed to take him with him, whereas *Barnabas* was earneſt to haue *Marke*: But it ſeemeth that in the controuerſy *Barnabas* was in fault, in that the Church, ioyned with *Paul* againſt *Barnabas*, who as it is likely was too much carried away with affection. Act. 15. 39. 40.

How-be-it wee ſee heere that *Marke* hauing (as wee may well gather) confeſſed his fault, and profeſſed his repentance, and reconciled himſelfe to the Apoſtle, *Paul*, was receiued againe of him. *Note.*

Where wee ſee the tender loue of the Apoſtle who vpon teſtimony of his repentance receiueth him and loueth him againe, after that he had begun to ſlip & ſtart aſide.

The end of the 30. Sermon.

The

The 31. Sermon.

COLOSS. 4. V. 12 to the end.

12 *Ephaphras the ſeruant of Chriſt, which is one of you, ſaluteth you, and alwaies ſtriueth for you in prayers, that ye may ſtand perfect and full in all the will of God.*
13 *For I beare him record that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.*
14 *Luke the beloued Phyſician greeteth you, and Demas.*
15 *Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his houſe.*
16 *And when this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that yee likewiſe reade the Epiſtle written from Laodicea.*
17 *And ſay to Archippus, Take heed to the miniſtery, that thou haſt receiued in the Lord, that thou fulfillit.*
18 *The ſalutation by the hand of me Paule. Remembre my bands. Grace be with you, Amen.*

WE haue entred vpon the ſalutations ſent from *Paule*, and from thoſe, that were at *Rome* with him, to the *Coloſſians*. And the Apoſtle doth here proceed in that matter, as if he ſhould ſay after this ſort.

V. 12. The Metaphraſe. *Ephaphras* ſaluteth you, betweene whom and you there is a ſpeciall bond, by reaſon whereof euen now

abſene

absent from you, yet hee is one of you: and being as you know a worthy seruant of Christ in the Ministery of the Gospell, whereby his prayes are more effectuall, hee prayeth continually with great strife and earnestnesse for you; that hauing entred into the holy profession of the Gospell, you may stand and abide in it, with daily encrease both in the knowledge and obedience of the whole will of God, vntill such time as by death you shall be complet and perfect men in Christ. 12.

For howsoeuer, I am not priuy to his priuate praiers, yet I dare be hold so to write, because my selfe am witnesse how (notwithstanding his absence) hee burneth in much loue towards you, and towards the brethren in Laodicea and Hierapolis; the rather for your sakes which may either bee furthered by their good, or hindered by their ill estate. 13.

Luke the Physitian, one worthy to be beloued, saluteth you, and so doth *Demas*. 14.

Salute the brethren in Laodicea from me, especially *Nimphas* and his family; which for their piety and good order in it, I may not vnfitly terme a little Church. 15.

And when you haue read this Epistle in the Church, to testifie your communion as in all other good things, so especially in this sacred treasure of the word of Christ, procure it to be read in the Church of Laodicea; as of the other side, that you also read the Epistle which was written from Laodicea. 16.

Tell also *Archippus* your Pastor and ordinary Minister, from me, that he looke more diligently to his charge of ministery, which he hath receiued of the Lord: that he do it not by halues, but that he performe it in euery respect, both of cheerefull teaching, 17.

and of good example of life vnto the flocke.

18 Finally, I haue ſent you alſo my ſalutations, not by the hand of my Scribe, (as the other ſalutations,) but by mine owne hand: whereunto (for a cloſe of my letters) I adde my requeſt vnto you, that you would in your prayers, remember my bonds, for the obtayning of whatſoeuer my captiue eſtate doth require.

And further, my humble prayer is for the grace of God, to bee with you: and ſo I am aſſured that it will be.

Here in we are to conſider of the ſalutations, and ſecondly of certaine commandements giuen.

For the *ſalutations*; they are thoſe, which he ſendeth from them, that are with him, and ſuch ſalutations, as he ſendeth by them vnto the Church of *Laodicea*.

Verſe. 11. There remayneth the verſe *before* to be ſpoken off. For hauing ſpoken of *Ariſtarchus*, *Marke* &c. he giueth euery one their *ſeuerall* commendation. And towching *Ieſus*, he giueth him this commendation, that he was a *Iuſt* man, that by his vpright dealing, and cariage towards all men he had gotten this name to be called *Iuſt*. As we vſually call him, that walketh honeſtly, *Le bonne homme*, *A good man*. An example hereof we haue in acts the. 1. of *Barſabas*, one of them, which ſtood in election for the place of *Iudas*.

Act. 1. 23. This *Barſabas* had gotten this name to be called *Iuſt*,

Act. 4. 36. 47. and had it giuen him by the Church. For as is in the 4. of the Acts, the Church being in great affliction, he ſold that, which he had, and diſtributed it amongſt the Church, whereupon they giue him that name *Barnabas*, the *ſonne of conſolation*, becauſe of the comfort, he was to many in the Church. This ſheweth

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the miserable times now a daies, wherein few *iust* men are found, and therefore we had need to haue a greater light, then of the *noonday*, to finde such an one, or one that dealeth so *iustly*, that one may bargaine with him in the *darke*, whereas we ought to be more iust, hauing so plentifull meanes of knowledge of the Gospell. And what a shame is it that so few there are, which can haue the name of *Barnabas*, the sonne of *Comfort*? *Note.*

Againe in the name of this man, called *Iesus*, we see a notable abuse of the Papists of this name *Iesus*, that whensoeuer it was named would make *courtesey* in token of reuerence. Whereupon ariseth many absurdities. For first they make an *inequality* in the *Trinity*, not giuing that reuerence to the names of the other persons. *Note.*

Againe, what a shame is it for them, that if it be such a necessarie duty, why vse they not that reuerence to the name of *Christ* in the markets, and in the houses?

Further such was their ignorance, that if this name of this man *Iesus* which is the same in Greeke, that *Iehoshuah* in hebrue, they would, when they hard it, doe worship to it, which were an horrible idolatry, to giue the worship to the name of a man, which though a good man, yet a sinner.

Then he commends them altogether. That they were *Iewes*, giuing great honour vnto them thereby. By which we see it is an honour to be a *Iewe*: which condemneth the wretched practise amongst vs, that hate the *Iewes*: and when any disgrace is giuen to any most vile, we will say, hate him as a *Iew*. And yet we see our Sauiour *Christ* saith, *saluation is from the Iewes*. And from whence were all the Apostles but of *Doctrine.* Iohn. 4. 22.

the *Iewes*? yea the chiefe Apostle of the Gentils, the Apostle *Paul* himselfe: yea our Sauiour Christ himselfe was of the *Iewes*, and therefore why should we so hate them. And consider that before they were reiected, and before the Gentils were called, how oft haue we in the Prophets, that they prayed for vs before we were called? And in the last of the *Canticles*, *we haue a little sister*: and therefore a shame for vs so to hate, and contemne them.

Cant. 8. 8.

And further consider that they haue a promise Rom. 11. that they shall be gathered to the Church, which no other nation haue, therefore ought to be loued, and prayed for of vs.

He further commendeth these, that they onely of the circumcision there at *Rome* were *helpers vnto the kingdome of God*, which was a notable commendation vnto *them*, for that God vouchsaued them, which were men, to be *helpers* to his kingdome. As it is a great honour for a subiect to be counted a *defendour* of the Prince, as the Princes *Champion*.

Verse. 11.

A simile.

And here we learne in that our Apostle commended them being so few, and that because they were so few that helped him: therefore we are to learne that, if any of the *Iewes* be called to the Gospell (as some are now) they are so much the more to be esteemed, and commended, though but few. Then he shewed wherein they were helpers to the kingdome of God, *viz.* in that they were comforters to him which was a chiefe Apostle: which was a notable commendation vnto them, to be helpers vnto him, that had a great sway of doing good in the Church. But a greater commendation to helpe one in such a great place, then. 1000. beside. As he, that defendeth the King, doth more, then to defend

A simile.

many

many others. And therefore when *Dauid* would haue gone with his army deuided into. 4. bands againſt *Abſolon*, they would not let him, alleadging to him that he was worth ten thouſand of them. 2. Sam. 18 3.

Then he proceeds to ſet downe *Epaphras* his commendations vnto them. And he ſendeth his commendation, deſcribing him to be of them, one that had planted the Goſpell with them, and with the *Laodiceans* which was a miniſter, not as now they are, but an *Euangeliſt*. *Verſe.* 12.

And he ſaith that *Epaphras* prayeth for them, commending his praier in that he was the *ſeruant* of God, to wit, a prophet and *miniſter*, and therefore his prayer more excellent and effectuall then of a priuate man. As the Lord ſaith to *Abimelech*, which would haue defiled *Abrahams* wife, the Lord forbids him, laying a curſe vpon his houſe, but bids him reſtore her, and he ſhall pray for him: for he was a *Prophet*. *Note.* Gen. 20. 7.

And the matter of his prayer he ſetteth downe to be. 1. that they may *continue* vnto the end without any ſlacking or ſtarting backe. 2. that they may be increaſed in grace, vntill they ſhould be *accompliſhed* in the end, which ſhould not be perfected before they were diſſolued.

And further he doth teſtifie his *zeale* and care towards them, and mindfulneſſe of them, which himſelfe was an ey-witneſſe of, though not of his priuate praier. After he ſendeth ſalutations of *Luke, viz.* the *Phiſitian* (not the Euangeliſt, for then he would haue giuen him that title) and he ſheweth that this man is to be loued, becauſe of the good to the Church in his skil of Phiſicke. *Verſe.* 13. *Verſe.* 14.

Demas his ſalutation he ſetteth downe, but glueth

him no commendation: becauſe that (as it ſeemeth) he began now to ſlide away, which after he did ſhamefully. Then after this he deſireth them to remember his ſalutations to the Church of *Laodicea*. Where we learne, as in all the other ſalutations, ſo in this, that it is a neceſſary duty to ſend ſalutations to our friends, eſpecially to thoſe of the Church, which profeſſe the truth.

Verſe. 15. *Note.*

Verſe. 15. And amongſt this Church, he commends himſelfe to one *Nymphas*, and to his houſe, which by reaſon of the good order & gouernement in his whole houſe, might be called a *little Church*. For in his houſe there was obedience of wife, children, ſeruants &c. Where he ſheweth what a notable mercy of God it is when a family is well ordered and gouerned, that all the family ioyne together in their duties to God, and one to an other: and therefore this commendation by this Epiſtle of this man remayneth to the end of the world. And therefore ſheweth what an excellent commendation it is, that the houſehold ioyne togegether in ſinging vnto God & in other religious duties. And therefore ſheweth our great infidelity, that are ſo careleſſe of this duty, looking not for the bleſſing of God, which he hath promiſed. But if for one perſō, as for one *Ioſeph* in *Putiphars* houſe, the whole houſe was bleſſed, for one *Iacob Labans* bleſſed, and for ten good men *Sodom* had been ſpared, then when husband, wife, children, and all are religious, when thoſe, that command, command a right, and thoſe that obey, do it as they ought, obſeruing their duties in their place, and order, there muſt needs be a great bleſſing of God vpon that whole family, and vpon euery one in the ſame.

Note.

Gen. 18. 32.

Verſe. 16. After he willeth that this Epiſtle be read vnto the

Church

Church of *Laodicea*, as that which not onely belonged to them, but vnto the whole Church of God, being the word of God; for the word of God (as one ſaith) is *the Epiſtle of God to his creature*. Which teacheth vs that this belongs not onely vnto them, to whom it was ſent, but alſo vnto vs. And in that he commandeth it to be read, we haue therein (if there were no other place) a manifeſt and plaine *confirmation* of the *publike reading* of the word in the *Church*. *Note.* *Note.*

Then he willeth them to warne *Archippus* (which was their miniſter) to fulfill the miniſtery, which he had receiued of the Lord. Where he ſemeth to reprehend him of ſome ſlackeneſſe, and negligence in executing the duty of the miniſtery, where we learne that it is the duty of the miniſter to be carefull and diligent in the miniſtery, which the Lord hath called him vnto, and that he fulfil the worke committed vnto him. and therefore muſt labour to increaſe in knowledge, vſing the meanes, that he may be more and more able to be of vſe vnto the Church of God: for as the Prophet *Ieremy* ſaith, *curſed are all they, that doe the worke of the Lord negligently*: Which howſoeuer there it is ſpoken of the magiſtrate, yet it belongeth as much alſo vnto the *Miniſter*. *Verſe.* 17. Ier. 48. 10.

Then doing his owne ſalutations, vnto them. He deſireth them to be *mindfull* of him in his *bonds* and perſecution, which afterward he ſuffred doth in. Which we haue heard of before which teacheth vs as to be mindfull of all, that are in bonds for the truth ſake; ſo eſpecially of the *Miniſters*. *Verſe.* 18.

Laſtly he commendeth them vnto the *grace of God*, deſiring the gracious fauour and bleſſing of God vpon them.

And ſaith *Amen*, aſſuring himſelfe of the grace and

fauour

fauour of God towards them, that God would heare his prayer for them, and shew his fauour towards them. And thus much of this Epistle, wherein we haue heard the preface and the Epistle it selfe, in which the Apostle perswads them vnto a *constant* embracing of the *pure* doctrine of Christ *Iesus*, without the mixture of mans inuentions.

(*.*)

FINIS.

Trini-vni Deo Gloria.

1824